UNITED CHURCH HERALD

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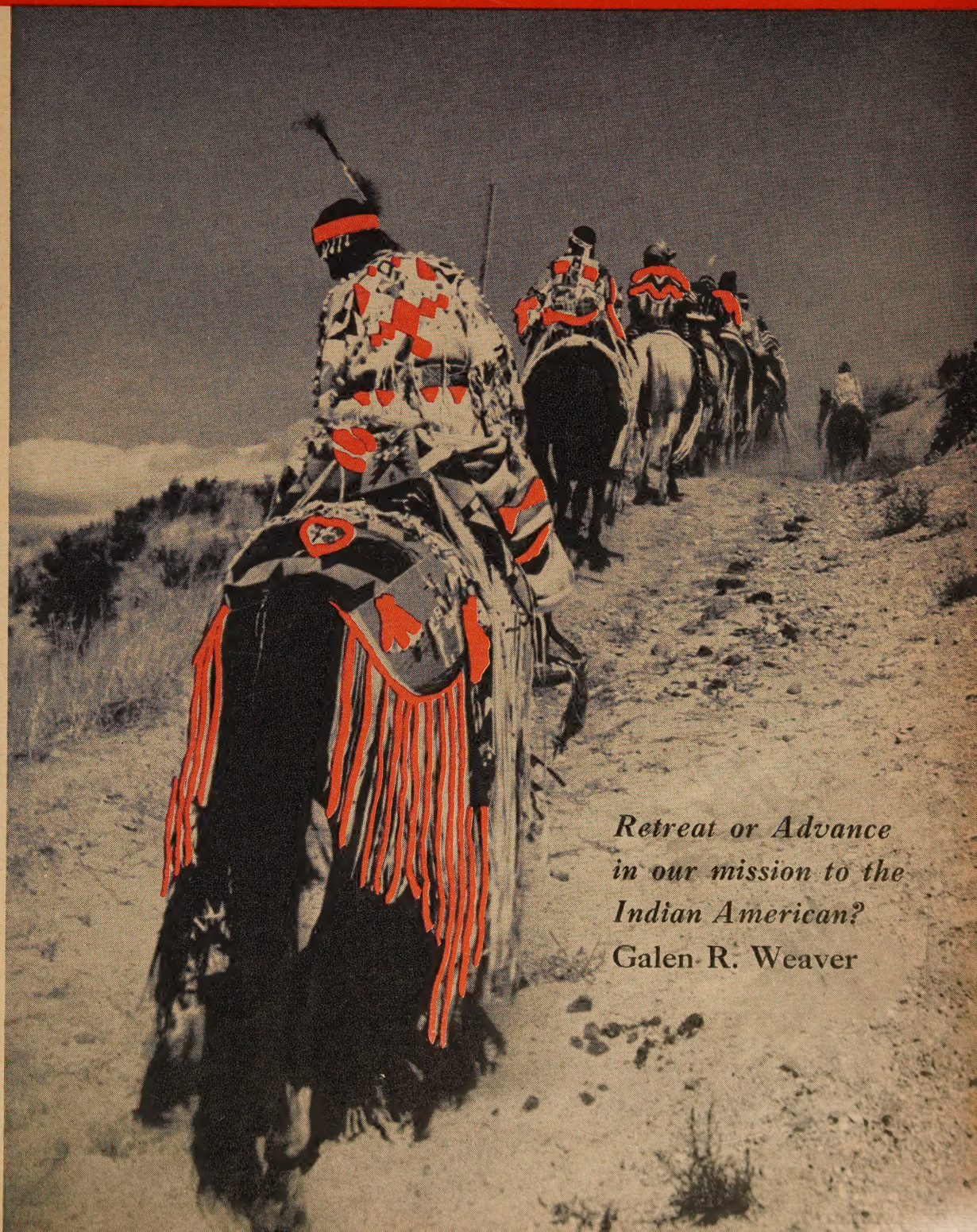
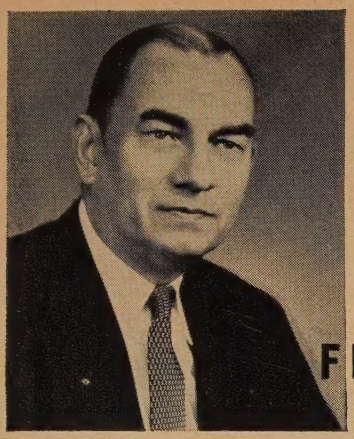
VOL. 4, NO. 12 JUNE 15, 1961



Retreat or Advance in our mission to the Indian American?
Galen R. Weaver

ISSION:
basic element
in the church
Paul
Tillich



FROM THE CO-PRESIDENTS' VIEWPOINT

ALL ROADS may once have led to Rome, but for Evangelical and Reformed and Congregational Christian people—United Church of Christ people—within two weeks all roads will lead to Philadelphia, Pa.

There, after separate meetings of the Fifteenth General Council of Congregational Christian Churches and the Twelfth General Synod of the Evangelical and Reformed Church, delegates will join on July 3 in constituting the Third General Synod of the United Church.

We ought to converge on Philadelphia with a song in our hearts and a glow on our faces in anticipation of our high privilege of participating in what we expect will be the last major formal action in the establishment of the United Church of Christ—the declaration that the Constitution is in force on the basis of approving votes by Congregational Christian churches and Evangelical and Reformed synods in accord with provisions of the *Basis of Union.*

The song and the glow should spring from an awareness of history. We have crammed a great deal of it into the brief expanse of twenty years.

There was the labor of love out of which came the *Basis of Union.* There was the period of travail deriving not only from anti-union litigation and a five-year suspension of activities in due respect for a court injunction, but also from the inevitable processes of coming to know and understand each other. In the latter process it is likely that all who were most immediately involved in it would now testify that as time went on we began to discover an ever-widening area of oneness far beyond what any of us had expected.

As part of the mental equipment with which we assemble at Philadelphia there should be a recognition that already we have a rising reservoir of encouraging memories on which to draw. Long before the more formal steps toward union were being taken we had been doing pioneering work together in the field of Christian education, and as the fruit of our labors had produced curricular materials of superior quality.

There were the stirring days at Cleveland in 1957 when the Uniting General Synod was held, during which we not only repeated the words, "Blest be the tie that binds/Our hearts in Christian love;/ The fellowship of kindred minds/Is like to that above," but also experienced the reality that those words express.

Two years later, at Oberlin in 1959, there was the moving moment when with one heart and mind we approved the Statement of Faith, which has evoked appreciative reactions from Christians outside our fellowship and in many parts of the world, and at that same Second General Synod we approved as "an excellent working document" a preliminary draft of the proposed Constitution and By-Laws of the United Church, and invited the churches, synods, associations and conferences to devote a year to its study and thus participate, by way of suggested revisions, in the actual process of shaping the Constitution and By-Laws.

Meanwhile, since its first issue on October 9, 1958, *United Church Herald* has been producing for our people a religious journal second to none in format and design, in devotional and doctrinal content, in a judicious balancing of news from the two uniting constituencies, in the enlistment of writers from both (sometimes not recognized as such by members of their own constituency!), in the inclusion of articles without doubt calculated to invite controversy or at least controversial thinking, and thus to stimulate the movement of our people toward a more thoughtful and intelligent approach to the Bible, the great Christian doctrines and the pressing issues of our times. I for one have not always agreed with what I have read in *United Church Herald,* but my very disagreement has compelled me to think and thus either to change my mind or to become surer of the convictions I had been holding.

Further, with due adherence to the "structures resolutions" adopted at Omaha and Lancaster in 1956, there has been a constantly growing number of things we have been able to do together in evangelism, social action and in missions at home and abroad.

And finally, in the history-making process in which we have been engaged, one year after full and free discussion there was that other stirring moment, on July 7, 1960, at 3:35 P. M., when delegates to the special meeting held at Cleveland voted unanimously to approve the revised and amended draft of the proposed Constitution and submit it to the churches and synods for "ratification or approval." It is such significant history, replete with evidences of oneness, of which a new chapter will begin at Philadelphia.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: From the time of Congregationalist John Eliot, "the first apostle to the Indians," through the recent readjustments at Fort Berthold in North Dakota and at the E and R Winnebago Children's Home in Wisconsin, our churches have, by and large, stood resolutely by the Indian Americans, who have for years been the victims of neglect, social apathy and exploitation.

What is the present situation and what may we do to help halt the trend toward disintegration among these people who deserve far more from our great nation than they have ever received? Read the article by Galen R. Weaver on page 12 and support in every possible way the constructive measures now before Congress. Cover photo by Josef Scaylea from A. Devaney, New York City.

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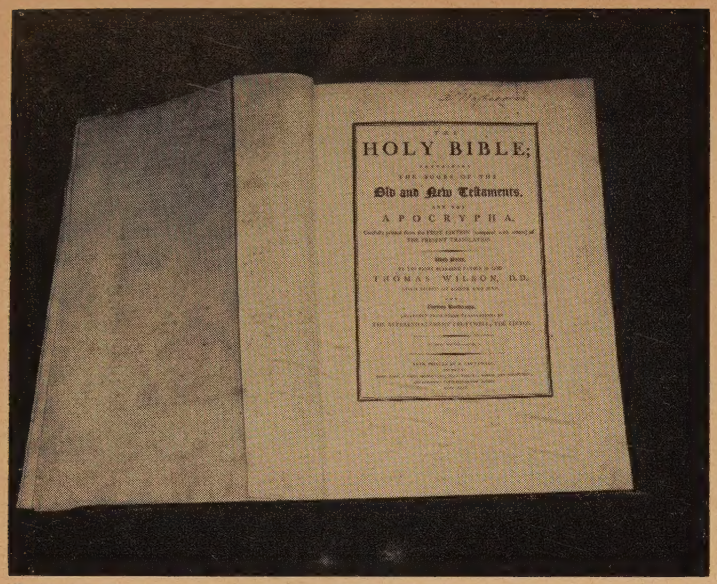
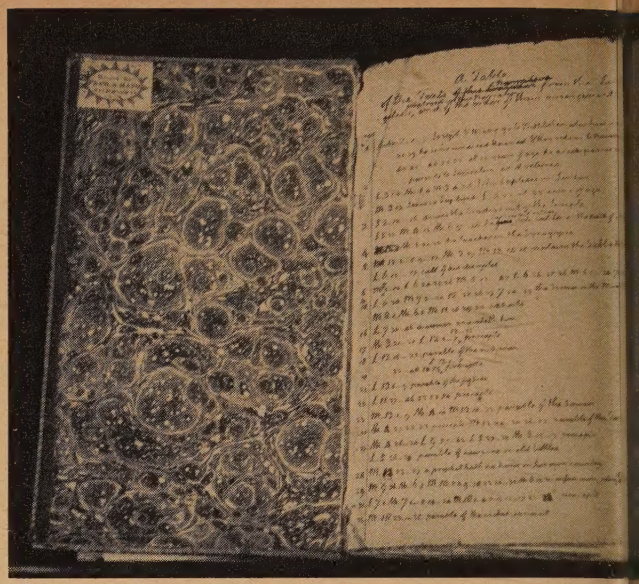


George Washington (1789-1797) took oath of office with this English Bible dated 1785. His signature is shown at upper right.



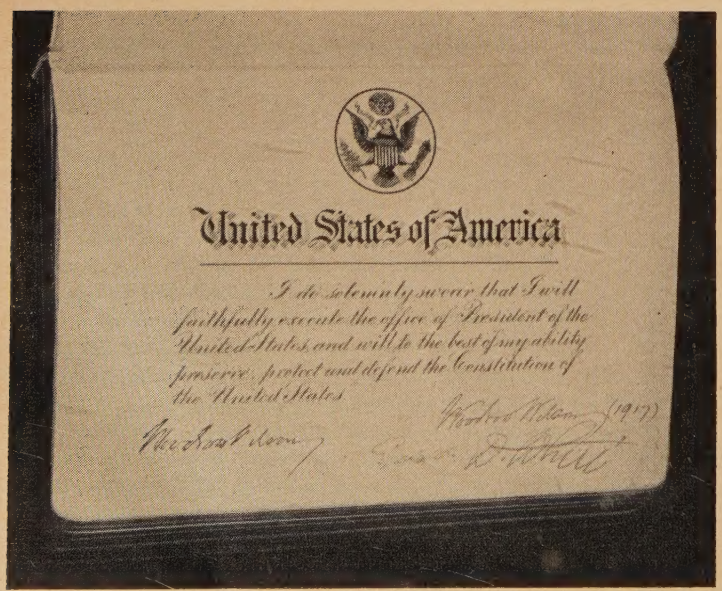
Thomas Jefferson (1801-1809) recorded favorite Biblical texts in his own handwriting on flyleaf of this copy

The Bibles of Presidents

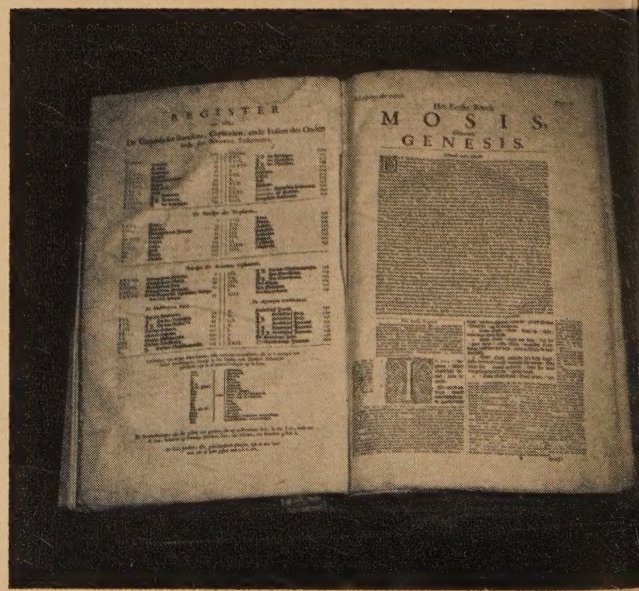
...used at the inaugural ceremonies for nine of our chief executives

THE BIBLE and the faith it represents have played an important part in the development of our American democracy. The oath taken on the Holy Bible, the high point of the solemn ceremony in which the President of the United States assumes office, is a symbolic recognition of this fact.

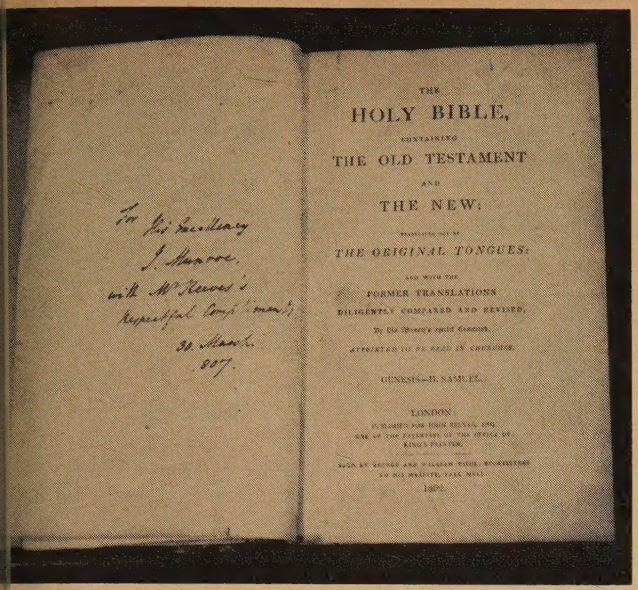
George Washington once declared: "The people know it is impossible to rightly govern without God and the Bible." And Abraham Lincoln said: "This great book . . . is the best gift God has given to man. . . . But for it, we would not know right from wrong." President Woodrow Wilson stated: "The Bible has


United States of America
I do solemnly swear that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect and defend the Constitution of the United States

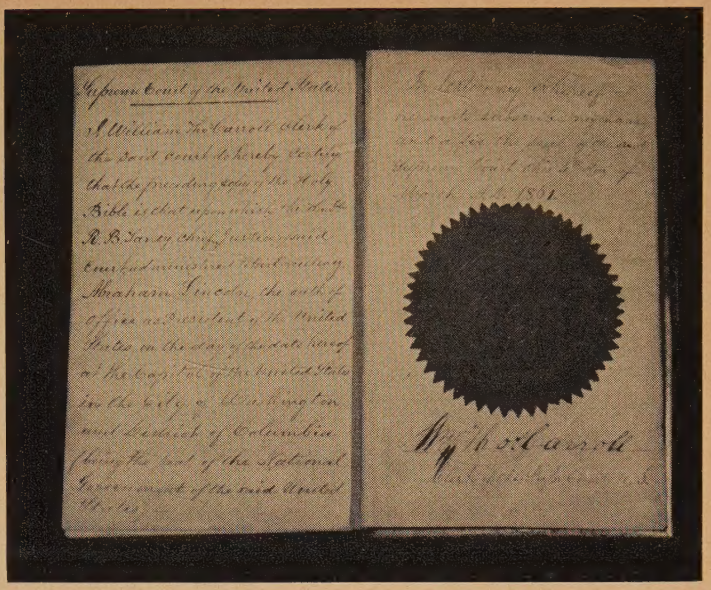
The Presidential oath of office is recorded in this Bible used by Woodrow Wilson (1913-1921) when he began his second term.



Franklin D. Roosevelt used Dutch family Bible for inaugurations as Governor and then as President (1933-45).



Our fifth President, James Monroe (1817-1825) received Bible as a gift from British statesman William Reeves.

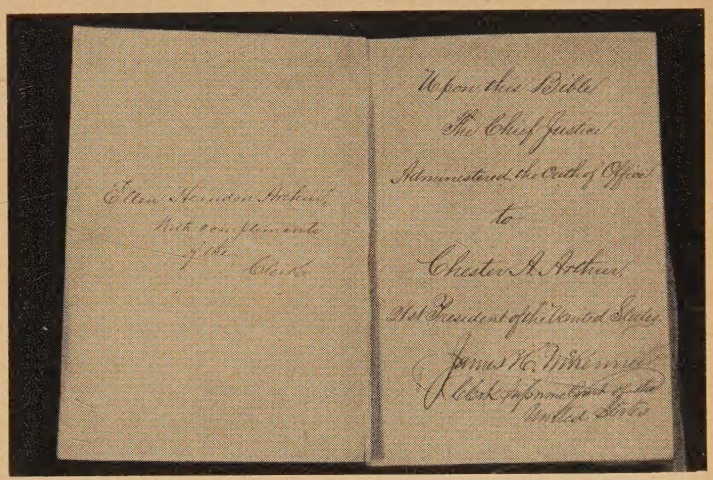


Legal documentation, Supreme Court seal certify that this copy of the Bible was used at inauguration of Abraham Lincoln in 1861.

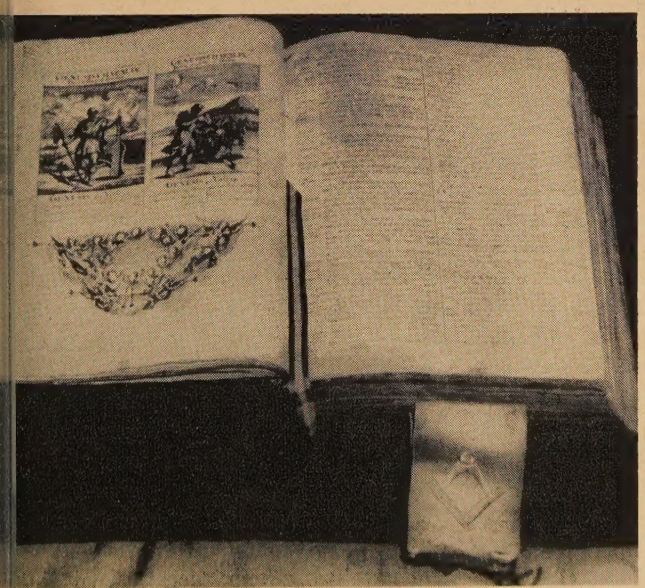
stood at the back of progress . . . for this is a book that reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command from any human source. . . ."

The actual editions of the Bible used in the inaugural ceremonies since the founding of our nation have been as varied as our Presidents' religious affiliations. This is only natural in a country where freedom of religion has been basic in principle and practice. On these two pages are shown the Bibles used by nine Presidents as they assumed office.

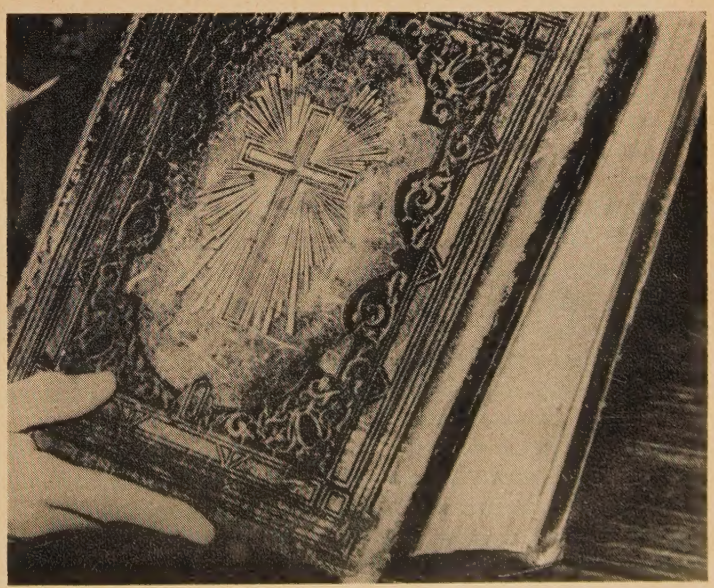
Photos by Three Lions, New York City.



Ellen Herndon Arthur owned this Bible on which her husband, Chester A. Arthur, took oath of office as 21st President in 1881.

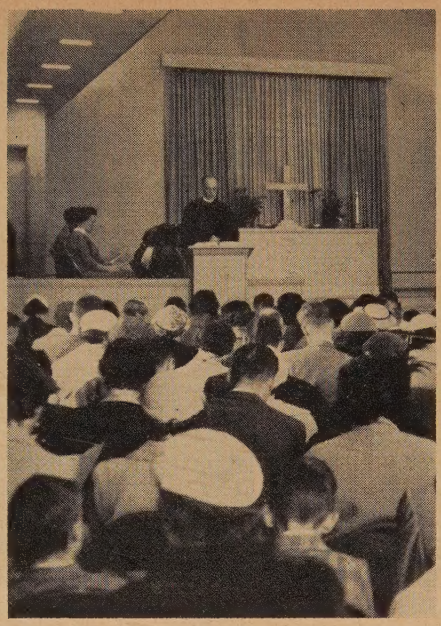


Dwight D. Eisenhower took inaugural oath on this Bible owned for 200 years by St. John's Lodge of Masons, N. Y.



President John F. Kennedy's Bible, Catholic Douay Version, was owned by his grandfather, the late John F. Fitzgerald of Boston.

A Catholic priest looks at Protestant worship



RICHARD H. RITTER

KNOWING as we do that our Roman Catholic friends are usually advised against, if not prohibited from, attending Protestant churches, it came as a pleasant surprise to read the leading article in a Catholic magazine recounting the experiences and impressions of a priest who visited seven Protestant services in the city of Washington, D. C.

Scholarly Review

The magazine is the February 1961 issue of *Worship*, a scholarly review devoted to liturgy and "published with ecclesiastical approval." The author, the Rev. Father Camillus Talafous, O.S.B., is the chairman of the department of theology of St. John's University, Collegeville, Minn. Parenthetically it might be noted that this issue of *Worship* also contains an article on "The Eucharist in Protestantism."

At the outset of his article Father Talafous explains that he conducts a course in "Contemporary Protestantism" and he attended these services as a kind of "homework" for his teaching. He recognizes that the seven churches he describes cannot be taken as composing a "distillation of the Protestant spirit." He is also frank in stating that he considers them to be lacking in authority and infallible teaching. Nor does he refrain from making a few mild criticisms, chief among which is his quite justified disapproval of sentimental hymns.

Nevertheless, the article is written in a remarkably understanding spirit and is full of sincere and unstinted praise. Father Talafous even goes so far as to suggest that his fellow Catholics might do well to be on the lookout for what is to be learned from Protestant conduct. Although Roman liturgical forms have, through the centuries, come to be largely stabilized, the Protestant approach is still fresh and often fluid. He points out that much of the material used in Protestant services, although differing from the Catholic, is certainly not anti-Catholic and may therefore be useful to suggest openings toward "possible revisions" of Roman forms and a "revitalization" of "our own liturgy and parochial practice."

The churches that Father Talafous attended were Greek Orthodox, high Anglican, Lutheran, Presbyterian, Baptist, Methodist and Christian. What was it in them that impressed him most? First of all, he was struck by the moderate size of their buildings as compared with the average Roman Catholic parish church. Although he does not specifically commend such smallness, he seems to feel that some of the Protestant characteristics that he admires may quite possibly stem from intimacy encouraged by limited size.

Before attending these churches he naturally knew enough of their ways to expect that the services (except for the Greek Orthodox) would be in English and that both bread and wine would be served to the participants during Holy Communion—that is, there would be communion "in both kinds." But he was nevertheless deeply affected by his personal encounter with actual procedures. He states that the use of the vernacular, in particular, would be of "undeniable benefit" if adopted in his church. It seems that his chief reason for not advocating the reception of communion in both kinds by laymen is the large amount of time required in its administration.

Aside from these expected points, he was struck most of all by the cordiality and the personal interest taken in himself and in all the other worshipers. Invariably he was met at the door by one or two ushers and solicitously shown to a seat. The minister and often the minister's wife were on hand at his departure to give him a companionable word. Cards were provided for visitors to sign. In one instance a new family in the parish was publicly introduced to the congregation. It was all very heartwarming and refreshing.

Universal Custom

The vocal participation of the lay people also appealed to him as showing an attitude of sincerity. "The hymns were a real joy to hear." The almost universal custom of uniting in the Gloria Patri and the Doxology, the responsive reading of the Psalms, the popular responses to prayers, the unison recitation of the Lord's Prayer (said "without exception at a decently slow rate and with evident reverence") were all, to Father Talafous, matters for approbation.

Somewhat surprising and also pleasing was the Protestant emphasis upon the sermon. Although the discourses he heard varied in length from only about five minutes in the High Mass of the Episcopal Church to forty minutes in the Church of Christ ("admittedly a bit too much"), their general standard of scholarship and spiritual helpfulness was high.

Of the items that reminded him of his own church the closest approach was made in the monetary offering. This, he says, is apparently a common need among congregations of all persuasions! Yet here too it seemed to him as if much in the Protestant arrangements could be emulated by and even incorporated into his own church. The fact that the offer-

(Continued on page 34)

Mr. Ritter, former minister of Union Church, Wailuku, Hawaii, is a resident of Claremont, Calif.

"The Rabble Rousers"

THE Federal Courts have outlawed enforced segregation in terminals and on public vehicles engaged in interstate travel. It is the right of Americans—irrespective of color—to travel without being segregated. In open defiance of the Government and of civilized standards, however, separate Negro and white facilities are still the practice in most Southern states. Protesting this evil tradition, the "Freedom Riders," a racially mixed group consisting primarily of college students, have been waging a campaign for full civil rights to test these anachronistic local customs. The young people have met bestial violence. "Rabble rousers," Alabama's Governor Patterson has labeled them. But "Freedom Rider" Diane Nash (*see photo*), a senior at Fisk University, which is a member of our CC College Council, protests: "The newspapers have been so full of the violence directed against us, and the Southern diehards have been yelling so loudly, that little space has been devoted to the fact that not one of us has struck back or even attempted to do so." We salute Miss Nash, CC Prof. Gaylord Noyce of Yale University Divinity School and all the intrepid young people risking their lives in the attempt to rid our country of the curse of racial prejudice.

Testing for Marriage

TRUMAN L. KELLEY, Harvard professor of psychology and education, believed that marriage, in view of its many possibilities for weal or woe, is one of life's serious occasions. As the threshold to the building of a family and a home, it may promise bliss or portend tragedy, lead to high adventure or banal boredom. Professor Kelley, a co-author of the Stanford Achievement Test, died in May, leaving an estate that provides for a trust fund "to promote the eugenic marriages of my sons through counseling and testing." When his two sons meet the girls they propose to marry, they will—under the terms of their father's trust—take them to a team of psychologists for marital compatibility tests. Why? Because, explains Prof. Eric F. Gardner of Syracuse University, one of the five trustees of the estate, Professor Kelley believed that marital compatibility can be determined through testing before marriage. We await with interest the tests the experts devise for marital happiness. For we favor any and all measures and experiments that will help put a halt to the portentous amount of domestic displacement disturbing our common life today. We don't know what Professor Kelley would say but we are also convinced that another promising way of maintaining the glory of the marriage bond is to recover the view of marriage as being primarily sacramental and not merely a contractual arrangement subject to abrogation at the pleasure of one or both parties. To make marriage unequivocally and unreservedly Christian is crucial.

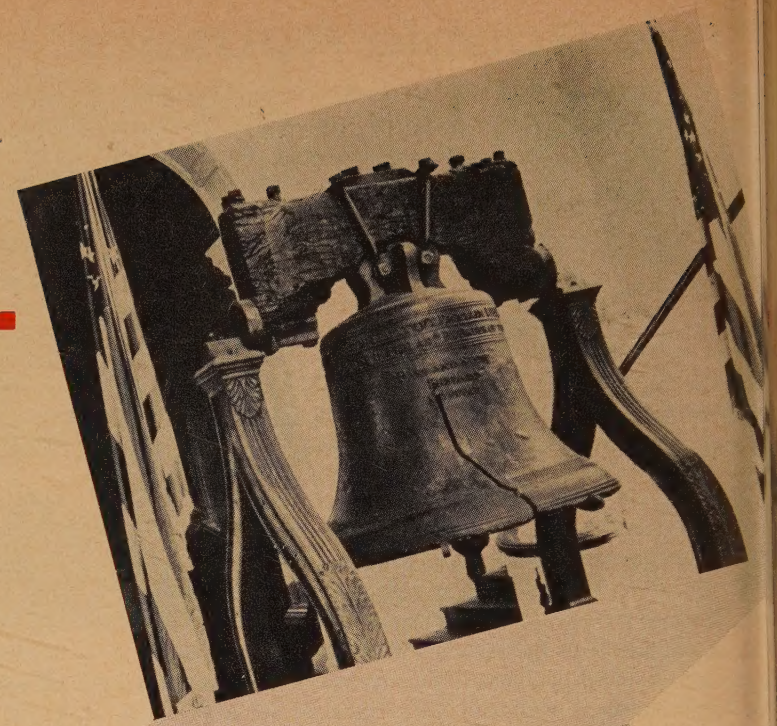
"Destitute of Faith"

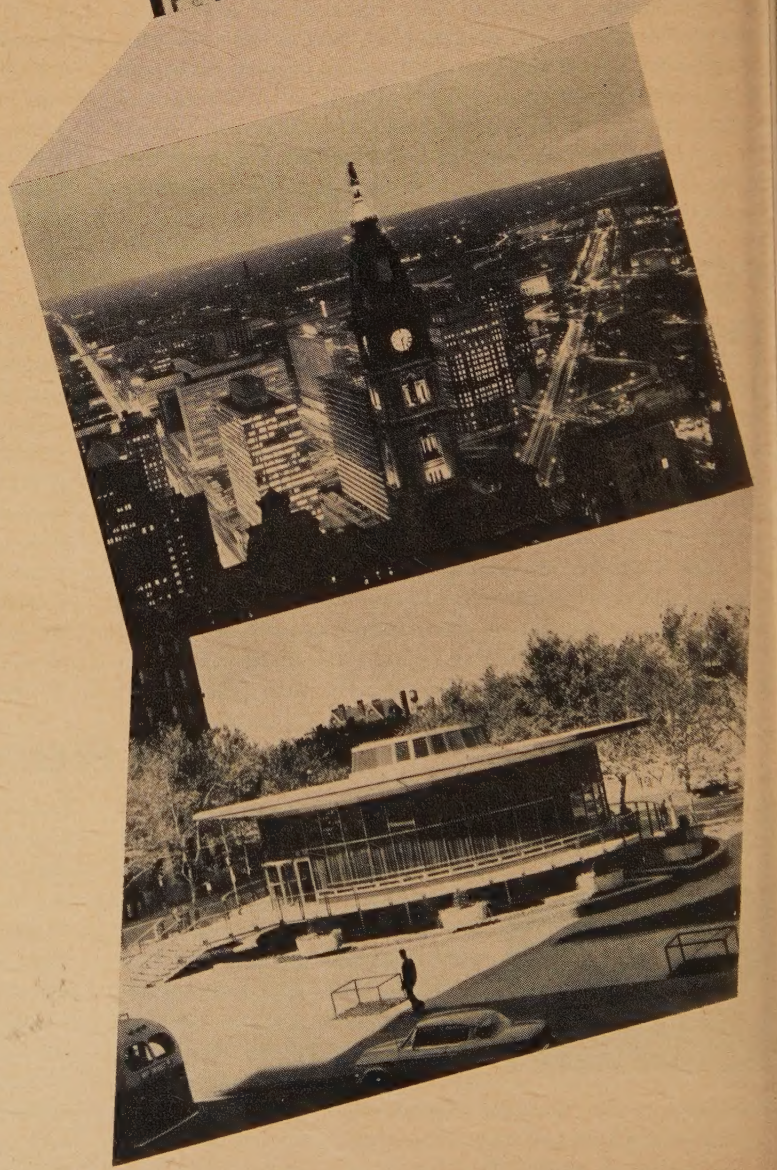
PEOPLE no longer worry as much about what is outside of them," declares Prof. Hans Hofmann, director of the Harvard University Project on Religion and Mental Health, "as they do about what is inside of them. They are concerned," Dr. Hofmann continues, "whether they themselves are able to stand their ground against the impact from outside. They want to know how all their diverse and at times contradictory facets can be channeled into a total personality constructively interacting with the environment." In other words, some people seem to be realizing that life is too complex, too hazardous and too full of conflict to be lived effectively without the undergirding strength of solid ideas and a clear sense of ethical direction. We seem "destitute of faith," states Walter Lippmann. Sorrow goes too deep, temptations assail too furiously and the future is too uncertain for our puny selves unless we possess robust and well-defined conceptions of reality to live for and convincing reassurances to live by. For too long we have attempted to popularize religion by watering it down to a degree of intellectual and spiritual insipidity. What has happened? This—that a religion based on vigorous concepts and enduring ideas becomes nothing more than a handbook of tidy moral maxims and easy catchwords. But nothing less will do amid the harsh imperatives of a time such as ours than a religion of central convictions, moral content and spiritual vitality. We believe that "as [a man] thinketh in his heart, so is he."

Remarkable Propriety

AS THE prosecution lawyers in the Adolf Eichmann trial came to the end of their direct presentation, most of the misgivings expressed earlier about the wisdom of holding the trial had subsided. There had been apprehension that the trial, in reviving intolerable memories of ghastly days, would degenerate into a "television circus" and thus expose courts and justice to lasting ridicule. There was also a fear that extremists would exploit the trial to poison West Germany's international relations and even to arouse Israelis against the United States and other nations for not having done more to prevent Eichmann's appalling crimes. These developments, however, have not happened. To a layman, the judge and attorneys appear to have been impeccably correct. Although a Hungarian Jew, after listening to hours of testimony replete with diabolical examples of Nazi cruelty, threw the courtroom into an uproar on May 25 by screaming "murderer" at the obviously tiring defendant, almost everyone has behaved with remarkable propriety. As the trial moves toward its close, surely all responsible people are reminded of the fact of collective guilt and are resolved that the cruel fate of Adolf Eichmann's victims must never again be the fate of any people. avm

Philadelphia . .





EVERETT C. PARKER

AT 11 O'CLOCK on the morning of July 4, 1961, the Christian world will pass another milestone on the road to church unity. By that time the co-secretaries of the United Church of Christ will have reported to the Third General Synod the overwhelmingly affirmative vote on the Constitution by Congregational Christian churches and Evangelical and Reformed synods. The chairman of the Commission to Prepare a Constitution will be recognized and will present a resolution to declare the Constitution in force.

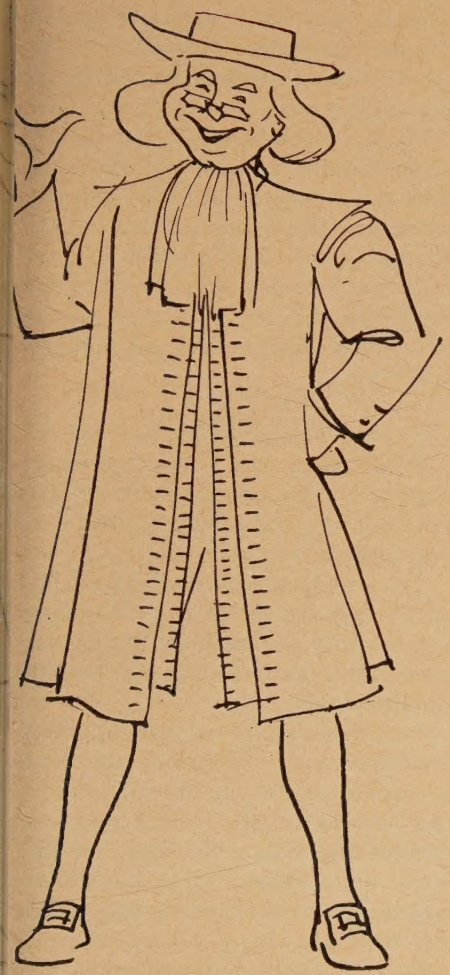
The delegates will then vote on the resolution and the final step will have been taken in the formation of the United Church of Christ.

But for the delegates to the General Synod and for the directors and staffs of the instrumentalities, this climactic vote will be only a beginning. They will plunge into three more days of exciting, exacting work, planning and organizing the program, finances and structure of the denomination. Some of their most important actions will be election of a president, secretary and treasurer for the church, approval of a budget for 1962-1963, decision on where the United Church should have its permanent headquarters, and a review and critique of all phases of the work of the church.

The United Church has adopted a practice of the Evangelical and Reformed Church of having special review committees set up by the General Synod to study and evaluate the program and accomplishments of the national organizations, including the General Synod itself. The delegates will spend 25 per cent of their time sitting in these review committees and later reporting the committee findings to the whole synod. Organizations that will

welcomes you

to the Third General Synod of the United Church of Christ July 3-7, 1961



(Top, left) The famous Liberty Bell is on exhibit at Independence Hall.

(Center, left) City Hall tower dominates the skyline of Philadelphia.

(Below, left) New hospitality center welcomes convention visitors.

Dr. Parker is director of the Office of Communication for the United Church of Christ. Photos by courtesy of Philadelphia Convention and Visitors Bureau.

come under review are the Boards for Homeland and World Ministries, the Executive Council of the General Synod, the Stewardship Council, the Commission on Church and Ministry, the Office of Communication, the Council for Christian Social Action and *United Church Herald.*

The synod will meet in the Bellevue Stratford Hotel in Philadelphia, Pa., July 3 to 7. An opening service of praise will be held at 11:00 A.M. on July 3 under the leadership of Dr. Abraham K. Akaka, minister of Kawaiahao Church, Honolulu, Hawaii, synod chaplain. The synodical service of Holy Communion will be held Wednesday night, July 5, with United Church Co-presidents Fred Hoskins and James E. Wagner as liturgists. The sermon will be delivered by Dr. Douglas Horton, dean emeritus of Harvard Divinity School.

The highlights of the synod meeting will be evening presentations on July 3, 4 and 6 by the Board for World Ministries, the Board for Homeland Ministries and the Stewardship Council.

The Board for World Ministries will introduce new missionaries of the United Church, older missionaries and national Christian colleagues with whom they will work. The Rev. Charles P. Blakney, missionary in Rhodesia, and Dr. Reginald H. Helfferich, executive secretary of the Evangelical and Reformed Church's Commission on World Service, will make a feature presentation on "African whirlwind—a crucial area for Christian mission." Major addresses will be delivered by Chandran Devanesen, professor at Madras Christian College in India, on "The role of the missionary today," and Dr. Alford Carleton, executive vice president of the American Board, on "The board within which you will work."

The Board for Homeland Ministries will present a morality play, "The last word," in the form of a musical drama. The book is by James Broughton and the music by Mildred Kayden *(see* United Church Herald, *December 15, 1960).* The musical, which deals with eschatological problems in terms of today's missile competition, will be followed by a theological discussion.

The General Synod will close on Friday morning, July 7, with installation of officers and a worship service led by Dr. Ruben H. Huenemann, first president of the new United Theological Seminary of the Twin Cities near Minneapolis-St. Paul, Minn.

Prior to the opening of the General Synod of the United Church of Christ there will be simultaneous meetings of the Twelfth General Synod of the Evangelical and Reformed Church and the biennial meeting of the General Council of the Congregational Christian churches. They will run from June 29 through July 2 and will conduct the necessary business of the two denominations preparatory to the formal adoption of the Constitution of the United Church.

Dr. Harold G. Jones, minister of the Congregational church in Claremont, Calif., will preach the sermon at the worship service on Sunday, July 2.

There will be an exhibit of contemporary religious art, which will be open to delegates and visitors to the General Synod and the Congregational Christian and Evangelical and Reformed meetings. The exhibit has been prepared by Albert C. Ronander, assistant to the secretary of the General Council of the Congregational Christian churches. On Friday, June 30, Benton Spruance, dean of the Philadelphia Museum College of Art's department of graphics, will lecture on "Religious dimensions in modern art."

A new chapter in a long history

15th CC General Council

WHEN THE General Council of the Congregational Christian churches meets this month (June 29 to July 2) at the Bellevue Stratford Hotel in Philadelphia, Pa., it will seem outwardly like many past meetings. There will be the usual number of delegates and visitors —nearly 2,500 people in all. There will be abundant fellowship. Intellectual food will be provided in the lectures by Dr. Leslie E. Cooke, director of interchurch aid and service to refugees of the World Council of Churches and one of its associate general secretaries. Special interest groups will occasion keen discussion of the theme "Jesus Christ, the Lord and light of life."

Exciting Presentations

The national boards and societies will have the necessary business meetings and provide exciting presentations dramatizing *Our Christian World Mission*. Even the fact that the General Synod of the Evangelical and Reformed Church will be meeting simultaneously in the same hotel does not at this time seem unusual.

But here the similarity to other CC General Council meetings ends. This is the year when the General Council as the national ecclesiastical body of the Congregational Christian fellowship will have the opportunity to fulfill the promises made over a score of years by other General Councils.

The United Church of Christ, whose keel was laid in the parallel decisions of 1948-49, which was christened and launched at the Uniting General Synod of 1957, will be outfitted and readied for the sea by the declaration that its Constitution is in force, a declaration that will probably be made on the Fourth of July, 1961, by the Third General Synod. The General Council of the Congregational Christian churches will be asked to take actions preparing the way for the full participation of all of us in the United Church of Christ.

The first such action is a proposal to amend the Constitution to provide that

Headquarters for meetings is the Bellevue Stratford Hotel in Philadelphia.

the General Council be made up of about one-third as many delegates as now compose its membership. The 1958 meeting of the General Council in Boston voted to instruct the Executive Committee to prepare such a proposal to facilitate the transition into the period immediately before us. In 1963, while it will still be necessary to have a meeting of the General Council, its residual functions will be of such a nature as to make it a waste of time and money to bring 1,700 delegates together from all over the country. So we hope this year to take the first step in a process that will eventually find the General Council made up of the Congregational Christian delegates to the General Synod.

Then there will be a whole series of decisions instructing, empowering or encouraging the bodies related to the General Council—societies, boards, commissions—to complete their plans for final union with Evangelical and Reformed counterparts in the new structure of the United Church of Christ. This process, when complete, will enable the instrumentalities of the United Church of Christ to render the same services—plus, we hope, new and better ones—that Congregational Christian churches have been accustomed to receive from the bodies related to the General Council.

Finally, amendments to the By-laws of the General Council will be considered that will have the effect of transferring to the General Synod of the United Church of Christ all its functions except necessary legal ones so that the General Synod will be in a position to become the focus of our national fellowship.

Increasing Joy

In the CC General Council's *Advance Reports* for this meeting, Dr. Fred Hoskins, minister and secretary of the General Council, writes:

"Increasingly, joy is evident among us all that the union is being implemented without break in the historic continuities of either of the uniting communions.

". . . In the past three years hundreds of Congregational Christians have taken a creative part in the unfolding life of the United Church. . . . There has been enough experience to teach us that while the transition at points will be technically complicated, it may as far as our witness and mission are concerned go forward smoothly and joyously."

So these will be exciting days. And as is the case with all organizations really moving forward, there will be some nostalgia. Some, with eyes only for the past, will see only peril in this meeting. But our nostalgia this year should be that of the youth as he goes off to college or the young bride on her wedding day. We are on a pilgrimage, and pilgrimages always bring new departures. But for a pilgrim people the hopes of tomorrow are always better than the memories of the past.

NATHANAEL M. GUPTILL

Mr. Guptill is associate secretary and minister of the CC General Council. Photo by courtesy of Bellevue Stratford Hotel, Philadelphia, Pa.

New opportunities in common endeavor

12th E and R General Synod

SHELDON E. MACKEY

THE Twelfth General Synod of the Evangelical and Reformed Church will convene at 2 o'clock on the afternoon of June 29, 1961, in the Bellevue Stratford Hotel, Philadelphia, Pa.

When the constituting prayer is offered by Dr. Louis W. Goebel, president emeritus of the church, the delegates assembled will enter into an experience unique indeed. For it appears likely that this Twelfth General Synod will bring to a close, by its own action, an era during which the Evangelical and Reformed Church has taken its place as one of the major forces of Protestant Christianity both in the United States and throughout the world.

Elected Representatives

Among the 342 delegates there will be those who will engage in the deliberations of this body for the first time. Others will be "old hands." However, all present will be duly elected representatives of their synods and the congregations within the synodical boundaries. Approximately half of the delegates will be lay men and women and half will be ministers. Such actions as this body may take will reflect the mind and spirit of the Evangelical and Reformed Church. Representative government will be at work.

What does the General Synod do? It receives and studies the reports of the officers of the church, the General Council and all of the boards and agencies of the church. Committees, which include every delegate, will, after examining these reports, present their recommendations to the plenary body for such action as the General Synod may wish to take. Recommendations that are made will look toward the outreach of the church in the next biennium, 1962-63, as the church attempts to respond in obedience to God's call in Christ. A budget will be adopted, which will reflect the anticipated participation of all local churches in this outreach through the coming biennium of 1962-1963.

Central among the concerns of the Twelfth General Synod will be a series of "enabling resolutions" presented in the report of the General Council to the General Synod. By means of these "enabling resolutions" it is anticipated that the General Synod of the Evangelical and Reformed Church will take the necessary steps to bring its constituency and its work fully into the life of the United Church of Christ. The "enabling resolutions," when adopted by the General Synod, will direct all E and R boards, commissions, committees and auxiliary organizations to take steps toward full unification with the instrumentalities of the United Church of Christ as provided in the Constitution thereafter and such By-laws as are adopted in conformity therewith, and to do so as rapidly as due regard for the law and as the mechanics of such unification make possible. The synods of the Evangelical and Reformed Church will be encouraged to enter wholeheartedly into the life and fellowship of the United Church of Christ as they join with the conferences of the Congregational Christian churches in the conversations and procedures that will lead ultimately to the formation of conferences and associations of the United Church of Christ.

Many of the E and R offices are housed in the Schaff Building, Philadelphia.

Fraternal Visitors

In accordance with a practice that has developed over the past several years, the Twelfth General Synod will welcome fraternal visitors from Ghana and India. The Rev. Masih Das Wany, moderator of the Chhattisgarh and Orissa Church Council, who was recently assigned to the pastorate at Tilda, India, and the chaplaincy of the hospital there, will be one of these fraternal visitors. Mr. Wany entered the Christian ministry under the influence and encouragement of a long-time E and R missionary to India, Dr. Theodore C. Seybold.

The fraternal visitor from Ghana is the Rev. Eugene K. Galevo, who is presently serving his second term as moderator of the Evangelical Presbyterian Church of Ghana. Mr. Galevo was ordained to the Christian ministry in 1946. He is a member of the executive committee of the Christian Council of Ghana and of Trinity College in that country. His primary interests are Christian education, evangelism and stewardship. These two able and consecrated Christian leaders will participate in the deliberations of the General Synod and will by their very presence bear witness to the living Christian community in lands beyond our shores.

For the first time since the union of the Evangelical Synod of North America and the Reformed Church in the United States in 1934, the General Synod will be meeting in Philadelphia. This city, which is the shrine of American independence and is associated with many of the great and historic events

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Dr. Mackey is secretary of the E and R General Council. Photo courtesy of E and R Church.

RETREAT or ADVANCE

in our mission to the Indian American?

GALEN R. WEAVER

WHAT HAVE we done and what are we doing as a denomination and as Christians to help meet the needs and solve the problems of the Indian Americans? To report fully on the historic involvement of our churches with the Cherokees, the Crows, the Sioux, the Winnebagos and the others is, of course, impossible in the space available.

But people who know the history of the contacts of the traders and trappers, soldiers and settlers, government agents and white persons with the Indians acknowledge that missionaries have been the best friends the Indians ever had.

Virtual Prisoners

To most white Americans—except William Penn, many of his Quaker settlers in Pennsylania and a few others—Indians were regarded as a nuisance at best and as obstacles in the way of the white man's avid desire to possess their land and the resources of their mines, forests, streams and fields. Few except the missionaries and the fur traders (for different reasons) bothered to learn their languages or their customs. Almost all joined in demanding that the Indians should be pushed farther and farther West, where eventually they were confined to reservations and kept virtual prisoners. Treaties were often made at the point of a gun or accompanied by bribes offered to venal Indians posing as chiefs. And most frequently these treaties were—and still are—observed only at the convenience of the white man.

Our missionaries—such as Dr. and Mrs. Charles L. Hall who settled in Like-a-Fishhook Village on the Missouri River in 1876—went to live among the Indians. They learned their languages and reduced them to writing, translated the Scriptures, counseled and educated the Indians and their children. They attempted against impossible odds to improve the Indians' social and economic environment, acted as their advocates with army commanders and government officials and endeavored to interpret their tragic predicament to white people in and out of the churches.

This is the heritage that has come down to us in our churches. My own conviction is that for too long after the pioneer generations we have carried on a kind of minimal and traditional program with little enthusiasm and not much imagination.

It is therefore quite significant that the Board of National Missions of the Evangelical and Reformed Church at its May 17 meeting in Milwaukee, Wis., recommended the implementation of a new program among the Indians of Wisconsin with whom this board has carried on a program for over eighty years, particularly at Neillsville and Black River Falls.

Winnebago Home

The former Reformed Church in the United States began missionary work among Winnebago Indians in Wisconsin in 1878, when the Rev. Jacob Hauser assembled a group of ten Indian boys in a log cabin and organized a school for them. Twenty years later the first Indian converts were won. The original boarding school has more recently become the Winnebago Children's Home, which today cares for some sixty-five homeless and dependent Indian children from Wisconsin and adjacent areas. The home is related to the E and R Commission on Health and Welfare Services and is supported by churches in the North Wisconsin, South Wisconsin, Northern, North Illinois and Midwest Synods.

The Winnebago Indian Mission near Black River Falls, Wis., of which the Rev. Mitchell Whiterabbit is the pastor, is a congregation affiliated with North Wisconsin Synod. The ministry of the mission is being extended in various ways to Indians throughout the state, and they are being encouraged to affiliate with established congregations in the communities where they are living.

Beginning some twelve or fifteen years ago, Congregationalists were aroused by the decision of the Federal Government to build one of the five great dams on the Missouri River on the Fort Berthold Reservation in North Dakota. The result would be to create a vast lake, which would cover the Indians' farms, villages and church sites in the Missouri River Valley and force them to move out of the rich valley onto the windswept, rolling and much less fertile remaining land.

Just Compensation

I cannot expand on this beyond saying that as a denomination we vigorously supported the Rev. Harold W. Case, our missionary to the Dakota Indians, and our Indian friends at Fort Berthold in an endeavor to secure just compensation—so far as that was possible.

This endeavor had the effect of raising many questions about the relevance and direction of our missionary efforts and I will indicate a few of the advances we have tried to make by means of a partnership of our national boards and the CC state conferences involved, working with the Indians themselves.

(1) The Rev. and Mrs. Harold W. Case, the successors to Dr. and Mrs. Charles L. Hall on the Fort Berthold Reservation, were moved from the reservation where they had served for a number of years to Bismarck, the capital of North Dakota. It now seemed that they could serve even more effectively in what we call the North Dakota Community Relations Ministry. This was conceived in broad pastoral and social-action terms. Mr. Case was to visit Indians in the various off-reservation hospitals, keep in touch with Indian young people in public schools and in colleges in the state and with Indians already living in the cities and towns. He was also to act as interpreter of the aspirations and needs of Indians to the Governor, the Legislature, the newspapers and radio stations, the churches, educational administrators, law enforcement

Mr. Weaver is secretary for church and race of the CC Board of Home Missions. Photo by courtesy of A. Devaney, New York City.

Legislative measures before Congress that, in the author's judgment, should be passed in the interest of Indian Americans are: H. R. 4109 (Haley) to extend Indian Claims Commission; S. 1540 (Metcalf-Mansfield) to increase revolving loan fund; S. 1251 (Mundt-Case) to pay for lands of Lower Brule Reservation.

officers and other public and private groups. He was also to keep in touch with the tribal councils on the three reservations in the state. This type of service is, I think, unprecedented in missionary annals but has proven to be extraordinarily useful as Mr. and Mrs. Case, working as a team, carry out their ministry of reconciliation.

(2) When it was determined that the towns of Sanish and Van Hook were in the area to be flooded by the Garrison Dam, a new townsite was chosen on the open prairie just north of the Fort Berthold boundaries. The white people were compensated and moved, a fine public school was built, church buildings were transferred and new ones erected. The townsmen, however, were determined to keep Indians from buying lots and living in the new city, appropriately given the name of New Town. A substandard annex was set aside for the Indians. One of our early efforts, therefore, was to break down this segregation pattern.

New Church

Today Indians live alongside white homeowners and renters. The churches were indisposed to welcome Indians. So the North Dakota Conference and the CC Board of Home Missions started a new church, which welcomes both Indians and whites and to which a competent young minister was called.

(3) In 1954 the Board of Home Missions began a program of financial grants and counseling for Indian and Spanish-American youth. Seven years ago there were very meager resources available for ambitious and able young people of either of these groups. Their families were nearly always poor with numerous children to educate. For the past seven academic years some seventy young Indian men and women have been helped to attend accredited colleges of their choice by money grants ranging up to $1,000 a year.

Happily, in more recent years other funds have become available, especially from certain Indian tribes that have tribal income or have received claims settlements, but help is still needed.

(4) For the sixth consecutive summer, the Indian Youth Workshop will be held for six weeks at the University of Colorado in Boulder. Twenty-five or so college-age young people from fifteen or twenty tribes will attend. A highly competent cultural anthropologist, with staff associates, will direct a program of study and discussion to help these young people understand better their own heritage as Indian Americans, learn how Indian communities are related to the Federal, state and local governments, examine what it means to be "an Indian" in a civilization whose dominant characteristics are so widely different from traditional Indian ways, and in general develop greater self-assurance and social skills.

Useful Project

This workshop was begun in the summer of 1956 on our initiative and that of Dr. Sol Tax, head of the department of anthropology at the University of Chicago. Now sponsored by American Indian Development, Inc., with contributions from our board and others, it is an unusual and highly useful project in intercultural education.

(5) In September of 1960 we asked the Rev. James L. Selmser, one of our younger missionaries, to serve as the interdenominational chaplain at the new integrated Bureau of Indian Affairs boarding and day school at Eagle Butte on the Cheyenne River Sioux Reservation in South Dakota.

Here some six hundred Indian boys and girls and approximately two hundred white young people are going to school together. Mr. Selmser is following the pattern of chaplaincies long maintained through the National Council of Churches and its predecessor organizations. Counseling, released-time religious instruction, summer camps, conferences and other programs are aimed at helping these boys and girls discover a vital religious faith.

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A look at the minister's job

THEODORE A. BRAUN

THIS SEEMS to be the age of "inside" books—inside Africa, inside Russia, inside Buckingham Palace, inside the White House. Although many readers have now become familiar with these areas in the world, there is one realm closer home to which many church members are still strangers. That is the area of their pastor's life and ministry.

Different Images

The public has many different images of a pastor at work. Put all together, they would describe a man who is a jack of all trades—public speaker, counselor, confidant, administrator, personnel manager, trouble shooter and in some cases taxicab driver. His schedule and travels compare with those of the old-time doctor. He is on call at all hours of the day and night and is found more often in other people's homes than in his own. In fact, this latter circumstance is the source of much soul-searching for him. How much time should he spend with his family and how much in his work? The occasional appearance of preachers' kids who become overdeveloped "Dennis the Menaces" testifies to family life sold short.

There are other ways in which his life intertwines with the lives of his parishioners. All the milestones and important events in their lives are his special concern—births, marriages, anniversaries, deaths, times of sorrow and joy, job changes. Whatever happens to his parish members happens in a real way to him as he feels the same emotions in his own heart.

In different denominations and in different parts of the country he is greeted by different salutations and by different names—pastor (shepherd), minister (servant), rector (leader or director), parson (person), reverend (one revered), brother or mister. Because he is so often put on a pedestal, people tend to forget that he is as human as the next man, with all the weaknesses and tribulations that go with mortal flesh. He is a man with deep needs as well as strengths, humor as well as seriousness, sex drives as well as a superpersonal concern for all humanity. He is also a man who feels deeply that God has called him into this life work and that nothing—low pay, opposition, heartaches or physical disability—must dissuade him from spending his life for his people in the common service of their Lord.

Two Facets

Traditionally there have been two facets to a clergyman's work. In one sense he has been a priest, leading the people in worship and representing them before God. Every Sunday we see this function exemplified in the worship service. As the pastor approaches the altar he symbolizes the approach of all the people. When he prays he is speaking for the members of the congregation and tries to express their yearnings and desires.

However, through the ages he has also been a prophet, a spokesman for God, representing God's will and voice to the people. This aspect of his task is most evident in the sermon and in personal counseling, although it can be seen in all his words and actions. Being a true prophet is by far the hardest aspect of the Christian ministry, for sometimes God's word is an unpleasant one. Through the ages God can be seen comforting the afflicted and afflicting the comfortable, and a pastor's task becomes the same if he is a true spokesman.

It is at this point that the greatest temptation in a pastor's life arises. Sometimes the "afflicting" word is distasteful to the congregation. Because every person (and parson) wants to be liked by others, a pastor is tempted to go light on the second word—and he becomes a false prophet. He begins preaching what the people want to hear and thereby achieves popularity, but he is no longer a spokesman for God.

Congregation's Task

The challenge to each congregation thus is not to squeeze its pastor into a mold in which his utterances become pious pap and platitudes. Although his words often hurt, his people should learn to accept them with humility and openness—at the same time entering into fruitful conversation and discussion with him on their disagreements. God's speaking is not a one-way street. The congregation can also speak the word of God to the pastor—and knowledge of this should keep every pastor humble and open.

It is perhaps in this prophetic area that the ministry's high cost is most evident. The Bible reveals that the mortality rate for prophets has always been high. Amos preached only one sermon and was told to get out of the country (*Amos* 7:10-13). Jeremiah was threatened with death and finally was thrown into prison. Isaiah is believed to have suffered a martyr's death. John the Baptist was imprisoned and beheaded for preaching too strongly (*Luke* 3:7-9, 19-20). Jesus was almost killed after his first sermon (*Luke* 4:23-30) and was finally put to death after a short ministry. Stephen was stoned to death after one sermon (*Acts* 7:2-60).

Serving as a prophet today involves fewer risks. Although some still go to prison, others merely lose their jobs. There are also ministers in our country who have encountered the wrath of mobs or had their homes bombed because of their prophetic words and actions. Someone has said that society always crucifies

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Mr. Braun is E and R chaplain at Pennsylvania State University, State College, Pa.

Is it wrong to be biased?

LISTON POPE

In popular usage the term "bias" has come to be almost synonymous with "prejudice." Accordingly a biased mind is regarded as untrustworthy in its opinions and it is assumed that a biased action must be corrected or opposed.

This particular interpretation of the term is a purely secondary one. In its essential meaning bias relates to fabrics, as any seamstress can tell us. In Webster's words it is "a diagonal line of seam, cut or stitching across a fabric." This is the number-one definition of the term.

I am not undertaking to quibble about words but only to lay the basis or to define the bias for my fundamental proposition, namely, that a life directed by Christian bias is one laid out along the line of Christian precepts and loyalties. A Christian life is not free to go in just any direction. Its essential lines are already laid down for it, in general if not in particular.

The meaning of the term "Christian" immediately comes into question. There are those who insist that the term can be defined only by the individual, whether with regard to Christian beliefs or to Christian conduct. It is perfectly true that the individual can become Christian only as he himself makes certain commitments. But Christianity is far more than a matter of individual outlook or individual choice.

Christianity began in the historic life of Jesus. It draws its instruction age after age from an unchanging book, the Bible. Through the church it has been a living movement for nearly twenty centuries. The individual who considers that the definition of Christianity is his personal privilege is being both presumptuous and arrogant and he deserves the reproof and correction of countless other Christians through the ages who have helped to define the Christian bias, that is, the Christian line of thought and action.

While the details of Christian belief and conduct may vary from time to time, the broad outlines have been defined rather clearly for many centuries. So far as Christian belief is concerned, the following elements are indispensable: the Christian bias requires that we believe in a certain kind of God. God is not the Great Unmoved Mover of Aristotle or the inscrutable Buddha or the emperor of Rome or Japan. The Christian God is the God revealed by Jesus Christ. He is the creator of the world and his providence continues to sustain us. He is the judge of men and he requires righteousness and justice in human affairs. He is the redeemer of men and no man can save himself without the grace of God.

Love is the basis and fundamental commandment of life. It underlies our creation and it is for us incomparably revealed in Jesus Christ. If men would love God they must also love their neighbors, who are likewise the sons of God. Love of neighbor, not advantage over him, is the rule of the Christian life. Self-transcending love, not primary concern for one's self or one's possessions or one's security, is the fundamental law for man. Christianity has recognized in most ages that this standard is higher than most men, or perhaps any man, can attain. It has defined "proximate" Christian obligation in terms of self-restraint or justice or philanthropy. But it has never forsaken its basic teaching without being sharply recalled to the affirmation of its distinctive and extraordinary demand. The church must reaffirm the supremacy of the law of love under which all human devices must be judged. Times without number it has warned that lives and social orders that are established on any other foundation are inexorably destined to perish now and forever.

All men are members of a community under God, and the true community of the sons of God is foreshadowed on earth, whether or not it will be fully realized in our age or ever in history. God cares for all men equally, whatever their color or estate, and they are bound mutually together precisely because they are bound to him. Offense against the neighbor is a sin against God because all men are equally precious in his sight. It is also an offense against one's self because man is less than man when alienated from his neighbor.

Men are unequal in natural abilities but they are equal as sons of God, who has no peculiar mercy for the privileged and no special forgiveness for the strong. Strength is an endowment for the service of the neighbor, not for the aggrandizement of oneself. Least of all is strength an end in itself; it is a means of service to be rendered to the community of man.

Man is endowed with moral freedom. The use of his freedom is always conditioned and limited by the freedom of other persons and by many necessities over which he has little control. But in no realm is man merely an automaton driven by exterior forces. In economics, politics and other spheres of human relations he has moral responsibility, which includes the effort to widen the range of effectual freedom for all men.

Man, though created in God's image, is also a sinner using his freedom to serve lesser gods. Most conspicuously he tends to use his freedom to serve himself before all else and to make his own will the supreme rule of his life. He must respect himself and seek his true fulfillment, but when he makes concern for himself the primary aim of his life he sets himself against God and his fellow man, reducing worship to idolatry and history to anarchy. Man as a sinner must be restrained in order to prevent

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Dr. Pope is Dean and Gilbert L. Stark Professor of Social Ethics at Yale University Divinity School, New Haven, Conn. Photo by courtesy of the Divinity School.

Preaching the Gospel in Greenwich Village

SARA KINNE

Judson Church and its student house (left) stand in heart of Greenwich Village.

"THE CHURCH doesn't exist for itself," says the Rev. Howard Moody, minister of Judson Memorial Church in New York City. "It has been established to serve and to preach the 'good news' to the community around it."

Agreed on this principle, the members of this vigorous Congregational-Baptist church are shaping a kind of life and witness especially suited to their own community—the Greenwich Village section of New York City. A young, diverse, lively and occasionally unconventional group, they have approached with imagination and vigor the task of being "the church" in one of the most unusual environments in the United States.

Greenwich Village is a strange sort of "mission field" indeed—a crowded, busy, colorful area of the city. Artists, theater people, slum dwellers, drug addicts, folk singers, young working people, luxury-apartment owners and second-generation Italian families live here. An extremely diverse but close-knit community, "The Village" has solid citizens, a Bohemian fringe, real slum areas, a long tradition of independence and nonconformity. One thing most residents share is a general hostility or indifference to the message of the Protestant church. What can a church do here? One thing it does not do, Judson Church is agreed, is set up an "island" where members live a "Christian" life apart from the community. Nor does it ignore the community or tell people what their concerns ought to be. What the church does do is go into its neighborhood and open itself to the people around, trying to learn, to serve and to minister. The desire to practice the Christian faith in this way has drawn together the small but devoted Judson congregation. The members include off-Broadway theater people and denominational executives, young professional men and struggling artists, amateur politicians, students, young couples raising small children in the inner city. Some have been members of churches all their lives; for others this is the first experience with the Christian faith. They vary in skin color, national background, age and income level. Most live or have lived in the Greenwich Village neighborhood. But there are always new faces, for people move in and out of the city at a rapid rate.

Moderator Yoshio Fukuyama (seated on desk, left) and the Rev. Howard Moody (at desk) meet with church board.

The values this congregation holds in common are as important as its diversity: An openness to new ideas, new people, new experiences, for one thing, and a tolerance for unconventionality in almost any realm. A loyalty to and dependence on the Christian community they experience at the church, and a willingness to give heavily of time and

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Miss Kinne is a member of the *Herald* staff in New York City and of Judson Memorial Church. Photos by Grace Goodman.

money in return. A belief that the Christian faith is the truth for life, but an unwillingness to judge or interpret too dogmatically. An eagerness to turn beliefs into action through a program reaching out into the surrounding community.

The minister of Judson Church provides inspiration and driving force for much of its life and work. The Rev. Howard Moody, a 40-year-old Texan with a crew cut and traces of a Southern drawl, was raised in a Southern Baptist family and considered both the ministry and politics as a vocation. After four years as a Marine Corps aerial photographer, he entered Yale University Divinity School. He was chaplain at Ohio State University for five years. Then Howard, as he is known to his congregation and to half the community as well, came to Judson Church in 1956.

Community Action

Mr. Moody's conviction and his love of action put him immediately in the forefront of community life. He has been president of the local reform Democratic political club, spokesman for better schools and free use of city parks, defender of unfairly treated minority groups. A typical work day may take him from an appointment at City Hall to a private counseling session with a member of the congregation, from a community narcotics symposium to a church Bible-study group. In the six years of his ministry at Judson Church, Greenwich Village has had a clear image of a minister who is not afraid to say what he means and to stand for the Christian ideals he preaches.

Judson Memorial Church's program is the natural outgrowth of the sort of convictions he and the congregation represent. There is the Village Aid and Service Center, for example—a church-sponsored neighborhood center and counseling service where narcotic addicts can receive help. In the first eleven months of operation more than sixty individuals have come to the center for friendship, vocational advice, psychological counseling or help in securing admission to Federal or city treatment facilities. This is one of the few places in New York City where addicts can come voluntarily for help.

The center employs a part-time professional psychologist and a full-time administrative assistant, who works as a member of the Judson Church staff. On the present limited budget, the staff members cannot begin to meet the tremendous needs in this area. Yet recognizing that addicts are people with deep-seated, little-understood emotional problems, the church and the center are committed to dealing with them not as outcasts or criminals but as individuals in need of assistance and understanding.

Varied Program

This venture, of course, is only one aspect of the church's varied program. Many Village painters and sculptors, for example, are more familiar with the Judson Gallery. This small art gallery, where experimental and avant-garde works are shown throughout most of the year, often brings church members and Village artists together in conversation and discussion. It also expresses the church's concern that creative artists find a place to exhibit their works. Perhaps most important, the gallery helps the congregation to recognize and be sensitive to the search for meaning going on in the artistic community.

The teen-agers of Italian origin who live in the tenements just south of the church are touched by still another aspect of the Judson program—the weekend teen-age center. As the director, Howard Irvin, and the members of the congregation who assist him help the boys deal with gang "rumbles," family difficulties and job problems, they come to understand better the ideas and problems of the Village Italian community. Occasionally there is opportunity to serve as a "reconciling" influence between this group and others in the Greenwich Village area.

Young Greenwich Village folk singers perform near the church's art gallery.

For students at nearby New York University and other city colleges, Judson operates a coeducational, interracial and international cooperative student house. The congregation also witnesses through political action—members are involved in such varied "causes" as working in reform political clubs, protesting discrimination in housing, seeking to improve the schools and lobbying for fairer narcotics legislation. Judson itself is even occasionally the center of controversy, as late this spring when the church offered "sanctuary" to young folk singers prevented by a Parks Department ruling from performing in nearby Washington Square park as had been their custom.

Congregation's History

What is the history of this unusual congregation?

As recently as 1948 there was virtually no congregation at all! In the period 1890 to 1910, the "golden days" of Judson Memorial Church, an enormous building designed by noted American architect Stanford White was erected on the south side of Washington Square park and was dedicated to Adoniram Judson, the first American foreign missionary. The massive physical plant, which included a hotel designed to provide a continuing income for the congregation, retained for only a few decades its function as Baptist "temple" for well-to-do residents of the area. Then, as in so many other inner-city situations, changes in the surrounding community brought dwindling membership and financial crisis.

After World War II, however, a new era began. A small group of young Villagers (" more 'seeking' than 'knowing' Christians," one of them says now) became the core for what has proved to be a real reawakening at Judson Church. Led by the Rev. Dean Wright and the Rev. Robert W. Spike, now on the staff of the CC Board of Home Missions, the church became affiliated with the Congregational Christian churches

(Continued on page 30)

A Meditation

What Have I Done?

E. JEROME JOHANSON

RECENTLY *The Hartford Courant* printed this letter: "Dear Miss Nissen: Two days ago my parents and my only sister were killed in an automobile accident. I loved them so much that the news almost killed me. Last night I tried to commit suicide but it didn't work, and I have to stay in the hospital for several days. Before all this happened I was a Christian. I sincerely tried to live a life of devotion to others. What have I done that this should happen to me? . . . ."

Ancient Belief

A year or so ago the Moroccan city of Agadir was hit by a severe earthquake. Agadir was a city of some 48,000 people. It was a beautiful city situated between the blue waters of the Atlantic to the west and high mountains to the east. At 11:45 one night the earthquake occurred. It lasted twelve seconds. The earth under the city heaved up four feet and then settled back again. That earthquake destroyed 70 per cent of the city and snuffed out the lives of more than ten thousand people.

A few days later the owner of a French café there said to a news reporter: "We were a peaceful union of Muslim and Christian, Arab and European. This was a prosperous city and we had a future. We worked and behaved ourselves. We were growing. What in God's name do you suppose we did wrong?"

Both of these questions assume that the cause of these misfortunes was wrongdoing. Both of those people thought that all hardship comes as a result of sin. This was the ancient belief of all the Hebrew people. Eliphaz, one of Job's friends, made this typical comment after severe misfortune befell Job: "Who that was innocent ever perished? . . . . Those who plow iniquity and sow trouble reap the same. By the breath of God they perish, and by the blast of his anger they are consumed" (*Job* 4:7-9). The early Hebrews believed that everything that happened was due to the direct action of God himself.

But, as a matter of fact, the author of the *Book of Job* positively denied that all suffering is caused by sin. He had lived through the Babylonian captivity. He had seen innocent men, women and children robbed, raped and abused by Babylonian soldiers. He could not believe that all of them deserved such treatment. He made Job, the hero of this great Old Testament drama, say to God: "I am blameless. . . . thou knowest that I am not guilty." The author of the *Book of Job* said that the hero of his story was not the chief of sinners. He knew that sin causes suffering, but he also knew that not all suffering is due to sin.

Jesus' Answer

Jesus certainly did not believe that all misfortunes are caused by wrongdoing. At one time some of his listeners reported to Jesus that Pilate had ordered a group of Galilean worshipers slain. They were in the temple at Jerusalem, preparing animals for the sacrifices. They were killed on the spot so that their blood mingled with the blood of the animals. We cannot be sure why this tragic event was reported to Jesus. But note carefully what he said about it. "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? I tell you, No; but unless you repent you will all likewise perish" (*Luke* 13:2-3). Then to make the point doubly clear, Jesus mentioned another tragic incident: "Those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were worse offenders than all the others who dwelt in Jerusalem?" Again Jesus' answer to the question was crystal clear: "I tell you, No; but unless you repent you will all likewise perish" (*Luke* 13:4-5). Jesus knew that tragedy is no respecter of persons. He did not claim to know why tyrants are permitted to carry out their evil plans or why towers fall. Jesus set aside the old Hebrew view that all suffering comes to us as a result of sin. He did not go on to give any other reason for life's misfortunes. He used both of these incidents to remind his listeners of the decisive importance of repentance.

Mr. Johanson is co-minister of the Congregational church in Avon, Conn.

Decisive Importance

He warned them that unless they did repent of their evil ways and were reconciled with God, something infinitely worse than physical death would overtake them. The urgency of the gospel was so great, the need for repentance was so imperative, that Jesus simply did not take time or energy to answer other questions.

And yet the question "What have I done?" persists. Again and again people ask this question. The question may be put in other ways but always the point of it remains the same. "What in God's name do you suppose we did wrong?" Do moral or spiritual failures cause all of life's tragedies?

This is a very difficult question. No one can presume to give a full or satisfactory answer. But there are some things we can and must say.

We must say that all sin does produce evil consequences. The way of the transgressor is always hard. A person cannot be a hard drinker all his life and expect to escape cirrhosis of the liver. We cannot be greedy and hope to escape being shunned by our fellow men. We cannot be dishonest and unjust in dealing with others and expect to escape punishment. We cannot be careless drivers and hope to escape car accidents. We cannot be

(Continued on page 30)

An Invitation

to the

La Foret Conference for Adults

Wanted: Men and women who are active in their local churches and who would like to receive an enlarged view of the program of the United Church of Christ.

The Place: La Foret Christian Conference for Men and Women at La Foret Camp, Colorado Springs, Colo., a conference center in a beautiful mountain setting.

The Date: From supper on Sunday, August 20, through breakfast on Saturday, August 26.

The Cost: $35 per person. Reservations should be sent to William E. Peterson, national staff representative, 10 West Lockwood Ave., St. Louis 19, Mo.

Adult members in our churches are invited to attend and take part in this eleventh annual La Foret School of Churchmanship, which is sponsored by the men's and women's organizations of the Congregational Christian churches and the Evangelical and Reformed Church.

Conference directors will be Mr. and Mrs. Harold Steele of Park Congregational Church, Grand Rapids, Mich. Mr. Steele will also direct the recreation, for which there are varied facilities.

R. S. V. P.

Bible study will be led by Dr. Paul Hammer, Professor of Exegetical Theology, New Testament, at Mission House Seminary, Plymouth, Wis. "Exploring the New Testament" will be the theme for daily morning classes and afternoon discussion groups.

Workshops for two hours each morning will focus on the following subjects: "God's action and man's reaction" led by Russell H. Palmer, director of Christian stewardship, Illinois Congregational Christian Conference; "This is the mission" led by the Rev. John R. deSousa, Hartford, Conn., minister for men and missions, Connecticut Congregational Christian Conference; "Christian action or applied Christianity" led by the Rev. Chester L. Marcus, Cleveland, Ohio, secretary for racial and cultural relations of the Council for Christian Social Action, who recently returned from Ghana; "Who is an adult?" led by the Rev. William E. Wimer, Philadelphia, Pa., director of adult work and family life, E and R Board of Christian Education and Publication; and "Christians in community —the new freedom" led by Dr. Gerald J. Jud, Cleveland, Ohio, executive secretary of the Office of Evangelism for the United Church of Christ.

Interest groups will be a feature of the afternoon programs and will include such varied topics as a discussion of book reviewing led by Mrs. William E. Peterson; learning about photography from Gilbert Horn, Des Plaines, Ill., an attorney who has made photography his hobby; a discussion of the new Council for Lay Life and Work and Christian ethics led by William E. Peterson; and "Worship and the arts" led by the Rev. Albert C. Ronander, New York City, assistant to the secretary of the CC General Council.

World friendship guest will be Mrs. John A. Reuling of Boston, Mass., who served fourteen years as an American Board missionary in South Africa.

A stimulating program in a lovely mountain setting—what more could you ask? Send your reservation today!

EMILY C. LESTER

Emily C. (Mrs. Fletcher C.) Lester is special correspondent on lay activities for *United Church Herald*. Photo by Guy Burgess, Colorado Springs, Colo.

Set amid Colorado's giant Ponderosa pines, La Foret Camp is an ideal setting for Christian Conference for Men and Women.

MISSION:

PAUL TILLICH

EVERY activity of the church must be derived from the foundation of the church itself. It must be an activity that follows necessarily from the very nature of the church. . . .

The theological problem of missions belongs to two groups of theological problems: first, to those that deal with the doctrine of the church, and secondly, to those that deal with the Christian interpretation of history. The following discussion is not that of an expert. I am not a specialist in missions but a systematic theologian who is trying to bring the great reality of missions into the framework of a Christian interpretation of history and a Christian doctrine of the church. . . .

Historical Struggle

In history there is always a struggle going on between the forces that try to drive toward fulfillment in the kingdom of God and its unity and the forces that try to disrupt this unity and prevent history from moving toward the kingdom of God; or in a religious-mythological language, there are always conflicts going on in history between divine and demonic forces. . . . History is running toward the kingdom of God. Fulfillment transcends history but it is fulfilled through history.

The second statement about the Christian interpretation of history is that the historical representative of the kingdom of God, insofar as it fights in history, is the Christian church. The Christian church, the embodiment of the New Being in a community, represents the kingdom of God in history. The church itself is not the kingdom of God, but it is its agent, its anticipation, its fragmentary realization. It is fighting in history and since it represents the kingdom of God it can be distorted but it can never be conquered and overcome.

The third statement about the Christian interpretation of history is that the moment in which the meaning of history becomes fully manifest is to be called the center of history, and that this center is the New Being in Jesus as the Christ. In this center the contradictions of historical existence are overcome, in "beginning and power."

The fourth statement about the Christian interpretation of history is that history is divided by the center of history into two main sections, the period before the center and the period after the center. However, this is true in a different way for different people and different nations. Many people, even today, are still living before the event of Jesus as the Christ; others, those who have accepted Jesus as the Christ, are living after the center of history. The period before the manifestation of the center of history, either in history universally, or in particular individuals, nations and groups, can be called the period in which the bearer of the kingdom of God in history is latent. It is the period of the latency of the church, the period in which the coming of the church is prepared in all nations. This is true of paganism, of Judaism and of humanism. In all three groups and forms of human existence the church is not yet manifest, but it is latently present, and it prepares for the coming of the center of history. Then after the center of history has come and after it has been received by pagans, Jews and humanists, there is a Christian church in its manifest state, in a state that is no longer preparation but reception, namely reception of the New Being in Jesus as the Christ.

From this fundamental statement issues directly the meaning of missions. Missions is that activity of the church by which it works for the transformation of its own latency into its own manifestation all over the world. This is a statement with many implications.

Unworthy Idea

The first consequences are critical consequences, namely, critical against misinterpretations of the meaning of missions. One should not understand missions in a lower sense than this just mentioned. First of all, one should not misunderstand missions as an attempt to save from eternal damnation as many individuals as possible among the nations of the world.

Such an interpretation of the meaning of missions presupposes a separation of individual from individual, a separation of the individual from the social group to which he belongs, and it presupposes an idea of predestination that actually excludes most human beings from eternal salvation and gives hope for salvation only to the few—comparatively few, even if it is millions—who are actually reached by the message of Jesus as the Christ. Such an idea is unworthy of the glory and of the love of God and must be rejected in the name of the true relationship of God to his world. . . .

Moreover, missions is not an attempt to unite the different religions. If this were the function of missions, a uniting point or center would have to exist. Then, however, this uniting center

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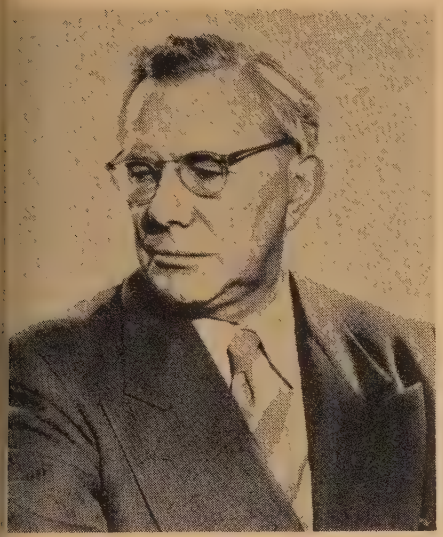
The *Herald* is honored to present this interpretation of the mission of the church by the distinguished E and R theologian, Paul Tillich. The article is an abridgement of the chapter by Prof. Tillich in *The Theology of the Christian Mission*, published May 16, 1961 and edited by Gerald H. Anderson, copyright © 1961 by Gerald H. Anderson. Reprinted by permission of McGraw-Hill Book Company, Inc.

a basic element in the life of the church



E and R clergyman Paul Tillich holds University Professorship at Harvard.

would be the center of history, and the Christ would become "decentralized." He would no longer be the center; but the center would be that which is above him and also above Buddha, Mohammed and Confucius. The Christian church would then be one religious group among others, but it would not be the agency of the kingdom of God, as we have described it and as it has always felt itself to be.

According to Christian conviction, the Christ is the center of history and therefore the uniting point in which all religions can be united after they have been subjected to the criticism of the power of the New Being, which is in the Christ. Therefore, we must say that missions is neither the attempt to save individual souls, nor an attempt at cultural cross-fertilization, nor an attempt to unite the world religions. Rather, it is the attempt to transform the latent church—which is present in the world religions, in paganism, Judaism and humanism—into something new: the New Reality in Jesus as the Christ. Transformation is the meaning of missions. Thus the mission is a function that belongs to the church itself, and it is a basic element in the life of the church.

This transformation is one from the church in its latency, in its hiddenness under the forms of paganism, Judaism and humanism, into its manifestation. This refers not only to the nations and groups outside of the Christian nations but also to the Christian nations themselves. There must always be missions—or attempts to transform the preparatory state into the manifest state of the church, not only outside but within the Christian orbit. This is because there is always paganism, Judaism and humanism in the midst of the Christian nations themselves.

The transformation of the state of latency into one of actualization is a necessary function of the church. It is a function that is always present and that has never been missing. There were periods, of course, in which there were no official institutions for missions. However, while institutions are historically changing, functions are unchangeable as long as there is a church, because functions belong to the essence of the church. Even in periods in which the mission toward those outside the Christian orbit was very small, it was never completely lacking because there were always contacts between Christians and non-Christians. Where there are contacts there is witness to Christianity, and where there is witness to Christianity, implicitly there is missionary activity. In this sense it can be said that the process of transformation is always going on; it is going on both within and outside the Christian nations and cultures. The claim of the church that Jesus as the Christ is the bringer of the New Reality for mankind is identical with the demand made upon the church to spread itself all over the world. That is what missions does. . . .

The universality of the Christian message, its universal claim, includes what has been called by a not-too-happy term the "absoluteness of Christianity." Let me call it its universality. Now how can you prove today as a Christian, or as a theologian, that the Christian message is universal and valid for all cultures and religions so that Christ must become what he potentially is, the center of history for all historical developments? How can you prove this?

Obviously the answer is that you cannot prove it at all in terms of a theoretical analysis, for the criteria used in order to prove that Christianity is universal are themselves taken from Christianity. Therefore, they do not prove anything except for those who are within the Christian circle. . . . Only missions can provide that proof.

Potential Universality

Missionary work is that work in which the potential universality of Christianity becomes evident day by day, in which the universality is actualized with every new success of the missionary endeavor. The action of missions gives the pragmatic proof of the universality of Christianity. It is the proof, as the Bible calls it, of power and Spirit. It is not a theoretical proof that you can give sitting in your chair, looking at history; but if you are in the same historical situation as missions, then you offer a continuous proof, one that is never finished.

The element of faith is always present, and faith is a risk. But a risk must be justified, and that is what missions does. It shows that Jesus as the Christ and the New Being in him has the power to conquer the world. In conquering the world, missions is the continuous pragmatic test of the universality of the Christ, of the truth of the Christian assertion that Jesus is the Christ. . . .

BOOKS

ACADEMIC ILLUSION

By Denis Baly *(Seabury Press, $2.25)*

Some years ago the erudite president of a famous college invited local clergymen to an annual evening's discussion with students. This was the students' sole contact with formal religion on that campus. The president invariably began the session with a twenty-minute sermon on the text: "Knowledge is fact, religion is fancy." When that was finished he asked the clergymen in attendance whether they had anything to say in their defense.

This tragic situation holds not only for administrators but for students and teachers as well on many a campus across America. The cultivated humanist carries the day and religion is thought of as an elective course taken by a few dreamers.

Into this situation Dr. Denis Baly injects a stunning idea—that the Christian faith is generic to the whole academic enterprise! Not only does it give the lie to the rootless idea, but the Christian faith provides three major conditions of learning:

(1) It provides a large part of the foundation upon which modern higher education is built (e.g., that the universe is worth studying, that nature is orderly, that truth is one).

(2) It provides that position of security from which every presupposition and possible illumination may be examined and, if necessary, overthrown. The Christian religion itself may be the object of such scrutiny—indeed, it must be. To withdraw inquiry from the faith is to "forbid God to be Christ."

(3) It gives meaning and significance to humiliation, insecurity and apparent chaos. After all, alienation and rejection have always been the lot of the "Chosen People." Christ himself achieved the salvation of the world by means of humiliation and a shameful death. And the Christian argument brings the whole of human activity under the judgment of God, for it states that in the Incarnation the activity of men is condemned—but also redeemed.

Of course, there are valid reasons why academic men mistrust the teachings of Christianity. They may feel its authority is a threat to reason and to academic freedom. But these threats do not justify rejection of the church's teachings; they only clarify the limits of academic effort. Dr. Baly, speaking of the evils of specialization, concludes: "Integration requires much more formal interchange of ideas; it requires that men should want to be told when they are wrong and should want to submit their independence to an overriding common purpose. . . . But men, left to themselves, do not want these things and they are often unable to see the overwhelming reason for them. It is just here that the church should be of help, because from its understanding of man's situation, repentance and humility are seen to be primary necessities.

"The church sees the unity of truth as a necessary result of the one Creator, and community as the natural force of man's true existence. The kind of specialization that leads to isolation should be abhorrent to her and so must all divided and collapsing communities; and therefore, though it is the duty of the university to search out, to teach and throughout to maintain truth, only the Christian church can provide the atmosphere, the climate of opinion, in which the truth can be told."

The university, the author insists, must stand alone even as the church must. But each has its significant contribution to make. The world stands in need of a reconciliation of their interests to replace the current suspicious coexistence. Then illusions on both sides will come tumbling down and both communities will find a fulfillment of their real purpose.

Dr. Baly gives theological substance to the whole debate about "Christian higher education." He takes a classic stance and demonstrates in arresting illustrations the direct effect of conviction upon thought. His book will prove a landmark in the struggle to relate Christianity meaningfully to the modern university.

Lawrence L. Gruman
Minister,
University Congregational Church,
Missoula, Mont.

FAR FROM HOME

By Frederick W. Schroeder *(Christian Education Press, $1.50)*

Here is a book of devotions for the person who desires to reflect on something more substantial than a brief daily devotional thought. Some volumes of reflections tend to deal with many unrelated themes, each one treated briefly or even superficially. *Far From Home* is not such a book. In ten thoughtful chapters the author writes cogently about significant issues, which are raised as he reflects on the familiar phrases recorded in the parable of the Prodigal Son.

The basic themes are well-known and generally recognized as significant to Christian thought. In the course of the discussion Dr. Schroeder, president of Eden Theological Seminary, deals with the nature of man, the complexities of his relation to God, the vagaries of his natural instincts, the varieties of his sinful deeds, the effectiveness of repentance as the prerequisite to the acceptance of God's forgiveness and the healing and restoring quality of his love and grace.

To all of this traditional material the author brings an awareness of contemporary thought and writes with relevance to current formulations of the issues involved. The book may have been written in the office of a seminary administrator but every page gives expression to the concern of a man who is a pastor at heart. He delineates the mature considerations of one who has lived with people and dealt sympathetically with their needs. The result compares favorably with the best that has been written in the field of Christian piety and devotion.

The technical theologian or the philosophically inclined reader may discover several unanswered questions. These are found not only in the lines of the last chapter, which considers the issue of universalism vs. particularism in the doctrine of salvation by grace, but they are evident also between the lines in some of the earlier chapters. What meaning is intended or conveyed by the phrase "made in the image of God"? How are sins resulting from moral turpitude or false moral rectitude to be related to a sense of sin arising out of the fundamental alienation from God? In all of this, who or what creates the sense of need for repentance? Implied and apparently unresolved is that ancient antinomy that has exercised thoughtful men at least since Augustine and Pelagius, and that sets forth the tension between a sovereign God's grace and a sinful man's freedom. There are strata and substrata here in which the author has chosen not to do any mining.

A valuable introduction to each of the ten chapters is the carefully selected page of Scripture references. The style of the book is straightforward and lucid. The illustrations illustrate. The pastor who reads the book will immediately think of some friend or parishioner with whom to share it, for here is not technical theology but personal reflections on the greatest of gospel themes. *(A chapter from this book will appear in the next issue of the* Herald.)

Christian Education Press has provided a good format, a very legible type and an attractive symbolic jacket design.

Ruben H. Huenemann
President,
United Theological Seminary,
Minneapolis, Minn.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

Milwaukee, Wis.

TO THE CO-EDITORS:

The Wisconsin Congregational Conference, meeting in Green Bay, Wis., May 9 to 11 with 610 delegates in attendance, endorsed unanimously Mrs. George E. Kahlenberg of Two Rivers, Wis.—one of this state's leading ladies—for the high office of moderator of the General Council of Congregational Christian Churches. It is our conviction that when elected she will serve with distinction, bringing great talent and ability to the fellowship of our churches and honor to Wisconsin.

Robert H. Midgley

Moderator,
Wisconsin Congregational Conference.

★

Madison, Wis.

TO THE CO-EDITORS:

Many of us here in Wisconsin enthusiastically support the nomination of Mrs. George E. Kahlenberg of Two Rivers for moderator of the General Council.

What commends her to us especially is the way her Christian charm and churchmanship create a personal climate. As president of the Wisconsin Women's Fellowship and most recently as our state moderator, Mareta Kahlenberg has demonstrated her truly unusual skill in creating and deepening Christian fellowship.

Wallace V. Ault

Associate minister,
First Congregational Church.

★

Boston, Mass.

TO THE CO-EDITORS:

The annual letter asking financial assistance for the Congregational Library has just been sent out by the Committee on Library Finances. The need is for $5,000 beyond the amount that the American Congregational Association is able to provide.

This year's budget is $25,984. Toward this, the most received in any one year from friends of the library is a modest $3,604. Many churches, associations and conferences are sending gifts annually. Also, the number of individuals who made gifts increased favorably during this current year.

Our lending service providing present-day books is well known. To preserve, repair and rebind the rare books on the seventeenth-century origins of Congregationalism is a continuing work. By its nature it cannot be carried out quickly.

This past year the progress has been very favorable. An illustrated folder, which includes a brief report of progress, emphasizes another section of the archival material indicating the need for better care of manuscripts. Among such manuscripts are the minutes of the National Council of 1871 and 1874 at Oberlin and New Haven, entrusted to the library for permanent keeping.

We respectfully request CC ministers to place this appeal before their church committees on benevolences and we hope that CC conferences and associations will refer it to appropriate committees. Our list of individual givers is increasing slowly. We hope that many more this year will join those who are helping as friends of the library to care for the historic records of Congregationalism.

E. Russell Davis, chairman, Committee on Library Finance; Ross Cannon, chairman, Library Committee; Sargent H. Wellman, president, American Congregational Association.

★

Wadley, Ala.

TO THE CO-EDITORS:

Anything that comes from the pen of Herman F. Reissig is always searching and challenging. He gives an excellent picture of "our world and our obligation" (Herald, *April 20)* but turns away from the only hope in the Atomic Age: the Cross of disarmament and nonviolence.

"Since even Gandhi," he says, "could not convert India to pacifism, there seems to be little chance of persuading any of the great nations to try the experiment of unilateral disarmament. . . ." Gandhi may not have convinced all of India, but today Gandhi's shadow is cast not only over India but over the world! Many people—labor leaders, businessmen, statesmen, even military personnel—are beginning to realize that Gandhi may become the "great prophet" of the Atomic Age and that mutual suicide lies in any other direction. Imagine a Hindu leading Christians back to the Cross, "the power of God and the wisdom of God" *(I Corinthians* 1:24)! . . .

Carl J. Landes

Chaplain,
Southern Union College.

★

Wichita, Kan.

TO THE CO-EDITORS:

Relative to Mr. Reissig's quote in the April 20 issue: "It was a wise man who said, 'I dislike all Communists including anti-Communists,' " it was not a wise enough man to recognize that he was being led astray by a deliberate "red herring." The question is: do we dislike communism? Are we discriminating enough to recognize it in "sheep's clothing"? Are we as devoted to preserving the dignity and responsibility of each man as we are to paternalistic do-goodism? Are we as jealous of individual freedom as we are of creeping collectivism, which insinuates itself into slavery?

Olive W. Garvey

★

Boston, Mass.

TO THE CO-EDITORS:

Pilgrim Press salutes you for the significant Associated Church Press citation awarded to *United Church Herald (see May 18 issue).* This first award in ten years, upon recommendation of the University of Missouri School of Journalism, is recognition of your efforts to achieve a journal of high quality. May the *Herald* maintain these high standards and the United Church of Christ support you in this effort!

John E. Wallace

Chairman, Pilgrim Press Committee.

★

Ogden, Utah

TO THE CO-EDITORS:

Does not so much opposition to the ecumenical movement indicate that we Protestants have come to attribute sanctity to forms and ritual?

Many a Congregationalist who would not dream of letting his or her child be baptized by "dunking" or "pouring" would, of course, approve "sprinkling," and those of other denominations conversely. Is this not indicative of belief in the sanctity of symbols?

Yet was not Christ particularly set against belief in the sanctity of forms, acts and symbols?

Donald E. Jenkins

★

Williamsport, Pa.

TO THE CO-EDITORS:

Permit me to offer my congratulations on the fine material on religious books published in *United Church Herald (April 6 issue)* in observance of National Library Week. We were able to use it to great advantage during this week at a meeting of the Protestant Williamsport Ministerium.

I was surprised how few publications, either religious or secular, took advantage of this fine opportunity to stress the importance of reading religious books.

We also took the opportunity to make a similar emphasis for our Jewish and Roman Catholic brethren at their various meetings.

Marshall R. Anspach

Chairman, Greater Williamsport Division, National Library Week; vice-chairman, E and R Board of Business Management.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for April 1961	$ 8,295.53
Income for eleven months ended April 30, 1961	$84,214.38

NEWS

WITHIN THE UNITE

R. NORRIS WILSON EXPEDITES PILGRIM PRESS PROJECT

Fabian Bachrach

DR. R. NORRIS WILSON, formerly executive director of Church World Service, has been named to launch a new paperback publishing project for the Pilgrim Press of the Congregational Christian churches. Dr. Wilson will edit a series of books presenting "theological issues in nontheological language, in a context relevant to life in the Nineteen Sixties," according to Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions.

This is an interim appointment made for the purpose of expediting a program of publication determined by agreement between Pilgrim Press and the E and R Board of Christian Education and Publication and approved by the publication committee of the Board for Homeland Ministries (United Church of Christ).

The series is intended to be used, in the manner of the "Great Books" series, by small adult discussion groups in the churches. The books will also be available to the general public.

As administrative head of the overseas relief agency of the Protestant churches since 1955, Dr. Wilson directed programs for refugee resettlement, international scholarship exchange and emergency aid.

Before joining Church World Service, Dr. Wilson, a CC clergyman, was associated with the Missions Council of the Congregational Christian churches with responsibilities in promotion and fund raising especially for overseas relief and reconstruction. Previously he was pastor of churches in Pulaski, N. Y.; Sterling, Ill.; and Wakefield, Mass.

A graduate of Olivet College and Chicago Theological Seminary, Dr. Wilson attended Northwestern University and Yale University Divinity School. Ursinus College awarded him an honorary doctoral degree.

YOUNG PEOPLE PLANT TREES AT CHICAGO MISSION FARM

MORE THAN one hundred young people from Chicago's suburbs and the inner city recently engaged in a reforestation project at Pleasant Valley Farm, Woodstock, Ill. Pleasant Valley is a farm and camp owned and operated by the Chicago City Missionary Society, founded in 1882 as an agency of the Congregational Christian churches in Greater Chicago.

"The teen-agers are helping us plant three thousand young pine and hardwood seedlings," said Gunnar A. Peterson, director of the society's outdoor education program. "In addition to the reforestation project the trees will also aid in erosion control and will improve the land."

During one weekend, eighty-seven junior-high-school boys and girls from the First Congregational Church of Wilmette, Ill., and the Casa Central Evangelica, headquarters for the City Society's work among Puerto Ricans in Chicago, prepared the soil and started the tree planting. The following week twenty teen-age boys from the West Side Christian Parish finished the reforestation projects. The boys were members of the Riflemen and the Royal Sabers, two clubs sponsored by the parish. Their adult leaders are Thomas Reed and Kenneth Seasenhiser, volunteer workers from the Church of the Brethren Volunteer Service. Photo shows Joe Townsend, Mr. Reed, Herman Nalls and George Texas.

Fabian

COLLEGEVILLE ASSEMBLY ANNOUNCES 1961 PROGRAM

THE fifty-fourth annual session of the Collegeville Summer Assembly will be eld on the campus of Ursinus College, ollegeville, Pa., August 7 to 14, 1961. f the more than two hundred delegates egistered in 1960, about one-half were aymen. Ten denominations were repre-ented.

This year's daily Bible hour will be di-ected by Dr. Donald G. Miller, Professor f New Testament at Union Theological eminary, Richmond, Va. The topics of his ve lectures will be "The prophetic period nd the nature of prophecy," "The prophecy f Micah," "The prophecy of Habakkuk," The prophecy of Haggai" and "The proph-cy of Jonah."

Dr. Horton Davies *(see photo)*, former ead of the department of church history at Mansfield College, Oxford University, Eng-and, and since 1956 Professor of Religion t Princeton University, will address the assembly each morning on the general topic "Our renewal in worship." The five lectures have the following titles: "The people of God: community of memory and hope," "The heard word: Scripture lessons and preaching," "The visible word: the sacraments of Baptism and Holy Communion," "Our response in prayers, praise and offertory" and "Worship and the world: adoration and service."

The evening preacher for the assembly will be Dr. Howard G. Hageman, pastor of North Reformed Church in Newark, N. J. The Sunday morning preacher will be Dr. James E. Wagner, co-president of the United Church of Christ. Dr. Oliver K. Maurer of Red Lion, Pa., is president of the assembly's board of directors.

Requests for information or reservations should be addressed to the Rev. Richard T. Schellhase, Ursinus College, Collegeville, Pennsylvania.

Orren Jack Turner

CONFIRMATION CLASS OBSERVES 50th ANNIVERSARY

AN UNUSUAL service took place recently when all eighteen members of a 1911 onfirmation class were able to attend their ftieth class reunion. Present also was the an who had taught the parochial school t the church fifty years ago. The only ab-entee was the pastor who confirmed the lass and is now deceased.

The original confirmation service and the nniversary celebration were held at Im-anuel United Church of Christ (E and) at Peotone, Ill. Shown herewith is the riginal picture of the class, taken fifty ears ago, and the group as it assembled at e church for the reunion this year. All re standing in the same order in both hotographs. Replacing the deceased min-ter, the Rev. Frederick Weber *(fourth om left in top row of upper photo)*, is r. Ewald H. Plassmann *(fourth from left n top row of lower photo)*, Immanuel's resent pastor. Standing beside the minister the Rev. Robert P. Zimmerman *(fourth om right, top row)*, retired, of Westmin-ter, Colo., who was the parochial-school eacher at Immanuel in 1911 and who later ecame an ordained E and R minister.

Joliet Herald News

Continued on next page

MICHIGAN CHURCHES COMMISSION WORKER AMONG INDIANS

Guenther Studio

IN A SPECIAL service held at St. Paul's E and R Church, Chelsea, Mich., last month, Richard Schneider *(center in photo)* was commissioned as a full-time worker in the home-mission program of the United Church of Christ and was installed as director of social services in the Winnebago Children's Home (E and R) at Neillsville, Wis. *(see article on page 12).*

A graduate of Linfield College, McMinnville, Ore., Mr. Schneider gained his initial experience in his chosen field when he served as a student volunteer with the migrant ministry program of the National Council of Churches. In 1960 he received a master's degree in social work at Florida State University, completing his studies on a National Institute of Mental Health grant. In June of last year he assumed hi duties at the home.

Authority for the commissioning cam through the Michigan-Indiana Synod. Dr Henry G. Kroehler, Jackson, Mich., *(right in photo)*, president of Michigan-Indiana Synod, and the Rev. Paul H. Grabowsk *(second from right)*, pastor emeritus of St Paul's Church, officiated at the commission ing. Other participants in the service were *(left to right)*: the Rev. Philip E. Ruster Jr. of First United Church of Christ (Con gregational), Chelsea; Dr. Benjamin Stucki Neillsville, Wis., superintendent of Indian missions, who preached the sermon; the Rev. Jacob W. Grether, administrator o the Winnebago Children's Home; Mr Schneider; and the Rev. Paul M. Schnake pastor of St. Paul's Church.

Mr. Schneider's twin brother, Douglas and his wife, Karen, were commissioned last January as foreign missionaries and are now stationed in India. Mrs. Richard Schneider was a missionary teacher at Wasatch Academy, Mount Pleasant, Utah prior to their marriage.

VINCENT BUCHER RECEIVES RURAL PASTOR AWARD

DR. VINCENT W. BUCHER, pastor of Shannondale Community Center, Gladden, Mo., last month received a Rural Pastor Award in recognition of his 27-year ministry in what was until recently a very isolated area of the Ozark Mountains in south-central Missouri.

In a special afternoon service held in the sanctuary of the community center, Dr. Purd E. Deitz, St. Louis, Mo., presented a scroll and a pin on behalf of the E and R Board of National Missions, of which he is general secretary. "This award," he said, "is a tribute to the people of the community. It is obvious that the 'shepherd of the hills' has had many helpers. It is a tribute also to the importance of the church in non-urban places. The countryside of rural America is undergoing vast changes. In some places there is a population decline, in others an increase. There are new methods of farming. Whatever these conditions turn out to be, the church must stay with the people. Certainly Dr. Bucher has helped it do that here. Circumstances are altered but the Christian message remains unchanged."

Photo shows Dr. Bucher *(second from left)* with his wife, Ruth, as Dr. Deitz *(second from right)* shows them the scroll. Looking on is Dr. Shirley E. Greene, St. Louis, secretary for the town and country church for the Board of National Missions, who was the preacher at the afternoon service. The winner of the Rural Pastor

Award is chosen by Dr. Greene's department on the basis of a church-wide survey.

After graduating from Oberlin School of Theology in 1932 Dr. Bucher served a brief pastorate in Nashville, Tenn., and went to Shannondale in 1934. Under his creative leadership the mission has pioneered in many rural-life projects and has vitally affected the development of the entire county, which is recognized as among the most scenic in the entire state and gives promise of becoming an important recreational area. In 1960 the honoree received the honorary Doctor of Divinity degree from Heidelberg College, Tiffin, Ohio. The scroll stated: "The pastorate of the town and country church is a high calling, both in the demands it makes and in the opportunities it affords for rich human fellowship and rewarding forms of service."

WESTPORT, CONN., WOMEN SPONSOR MUSLIM STUDENT

New York Times

A STUDY program initiated in 1958 has led the Guild women of the Saugatuck Congregational Church, Westport, Conn., to the point where they feel they are making a meaningful contribution toward the realization of the dream of love and understanding between peoples of many lands.

In search for an answer to the question, "How wide is our world?" the women chose the Middle East as a study theme in 1958. All of the available church material was read and discussed, prayers of intercession for the refugees in that part of the world were offered and material aid was sent.

But the question, "Do we really know these people?" persisted in the minds of these committed women. More specifically, such questions as these concerned them: How is our counterpart regarded in her country? What are her thoughts? How does she worship? What is her life like?

After much thought and consultation and exploration the answer came: the women decided to "adopt" a young Palestinian refugee girl, Naila Beidas *(see photo)*, and thereby to seek a sense of emotional involvement in the life of a girl living in another part of the world. Under the leadership of Mrs. Joseph A. Randolph, chairman of a special committee, an $800 scholarship fund was set up for the support of the 22-year-old Muslim girl, making possible her enrollment as a student of medicine at the American University, Beirut, Lebanon.

Through unusual circumstances Naila was brought to the United States in the fall of 1960 and for a few weeks became more than ever a part of the church family. Through this person-to-person relationship with their Palestinian friend, the Guild women became acquainted with the customs and thoughts of women in the Middle East and Naila in turn gained a broader understanding of her Christian friends in America. When her studies at the university are completed she hopes to practice medicine in a remote mountain area of Lebanon.

The Guild has more than three hundred members. Minister of the church is the Rev. Gibson I. Daniels.

PHOENIX, ARIZ., DEDICATES CHURCH-SCHOOL BUILDING

THE CHURCH that started in Bud Brown's Barn in Phoenix, Ariz., six and one-half years ago marked another milestone in its history with the dedication of its new two-story, twenty-six-room church-school building on April 23. The North Congregational Church of the Beatitudes now has 1,600 members and a staff of four ministers. Only the permanent sanctuary remains to be built.

Scores of lay people participated in the dramatized service of dedication along with the church's ministers, the Rev. Culver H. Nelson, the Rev. Everett B. Luther, the Rev. L. T. Knotter and the Rev. Bessie M. Stratton. Dr. Perry D. Avery represented the Congregational Conference of Southern California and the Southwest as assistant superintendent responsible for Arizona, New Mexico and El Paso, Tex.

The dedicatory service *(see photo)* was written and directed by Miss Stratton. Noted for her creativity in the dramatic arts, she wrote and directed historical pageants for Eliot Congregational Church in Newton, Mass., and the First Congregational Church in Wilmette, Ill., before going to the Phoenix church three and one-half years ago. Her dedication service at North Congregational Church of the Beatitudes culminated a fruitful ministry with this church. She has since accepted a position as minister of Christian education at the Church of the Lighted Window (CC) in La Canada, California.

NEWS of the WORLD

JAPANESE CHURCH SPONSORS RURAL GOSPEL SCHOOL

AIZU is an area in north central Japan encircled by mountains and cut off from the main stream of traffic on the island of Honshu. Rice, vegetables and fruit are its main crops, raised on small, scattered holdings of land that surround each village. Farmers from some fifteen of these small villages came to the Rural Gospel School held earlier this year at Takada, a small trading center in the region. Attendance ranged from twelve people to an overflow crowd of 125! At the heart of the Rural Gospel School is a group of twelve farmers, pas- tors and a laywoman who feel deeply the call to Chris- tian discipleship in Aizu. They are men like the Rev. Sakae Endo, who knows from twenty-seven years o experience in Takada the slowness of the people to respond, yet the ever-present need for Christian witness. Or Mr. Izumida, the head of his small village, who is an adviser for the woman's society and holds church school in his home.

Non-Christians as well as Christians attended the school, coming to hear well-known lecturers and staying for meals and fellowship with other farmers. The pro- gram was directed at the problems that Aizu's farmers face—the need to diversify their agriculture, to intro- duce livestock, to be aware of government policies. There were also talks on the creed and covenant of the United Church of Christ in Japan and their implications for daily living. The Rev. Armin H. Kroehler, E and R missionary, shared ideas on Christian stewardship.

Photo shows the Christian church at Takada, with its sanctuary on the second floor and kindergarten rooms on the ground floor and in the wing. Mr. Kroehler and his family live in the residence in the background.

CHURCHES HOLD FAMILY-LIFE PARLEY

IN AN atmosphere of unparalleled candor, six hundred scientists, educators and clergymen discussed and weighed problems of sex and marriage in an unprece- dented North American Conference on Church and Fam- ily Life held at Green Lake, Wis., last month.

Family-life specialists in the churches—delegates from twenty-eight Protestant denominations in the United States and Canada—met with nationally known authorities on marriage, psychology, medicine, the law and related fields to seek ways whereby the churches can help people experiencing difficulties in sex and marriage. As a consequence, conferees predicted, this hitherto neglected subject that has largely been "off limits" in church-sponsored discussions will now constitute an open challenge to churches and ministers to initiate trail-blazing programs of counseling and referral.

Delegates and authorities talked frankly about such once-taboo social problems as illegitimacy, teen-age pregnancies, homosexuality, infidelity and abortion. The churchmen concluded the week by adopting recommend- ations that they hope the churches will consider. Among them were the following:

"Be willing to deal frankly with people of all ages about the intimate details of their existence as sexual beings. . . . Re-evaluate attitudes toward marriage and sex in the light of Biblical theology and scientific find- ings (and) develop a positive Christian ethic on sexual

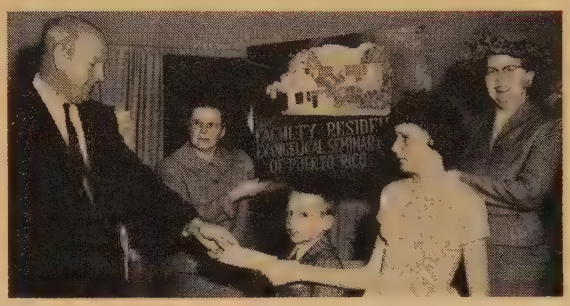
behavior, which will be relevant to our culture." It was further urged that the churches, when confronted with those who have committed sexual "sin," extend com- passion rather than condemnation.

Conference leaders pictured in photo are *(left to right)* Dr. Kenneth S. Wills of Toronto, secretary of Christian education for the Canadian Council of Churches; Dr. and Mrs. David R. Mace, Madison, N. J., co-directors of the American Association of Marriage Counselors; Dr. Mary S. Calderone, New York City, Planned Parenthood Federation of America; and the Rev. William H. Genné, CC clergyman who is director of the National Council's Department of Family Life.

IDE CHURCH

BRIEF REPORTS OF ECUMENICAL INTEREST

Jimmy Rumsey and Virginia Leary *(see photo)*, church-school members of Emmanuel Congregational Church, Watertown, N. Y., are shown presenting a check for $107 to Dr. Thomas J. Liggett, president of the Evangelical Seminary at San Juan, Puerto Rico. The money was raised by the church's primary and junior departments as their contribution to a $15,000 campaign of the Jefferson County Council of Churches to help build a badly needed two-family faculty residence on the seminary campus. Shown holding a picture of the dwelling now under construction are Mrs. James C. Norton *(left)* and Mrs. J. Leslie Hanson, superintendents of the two departments. The 42-year-old seminary is a cooperative effort of the United Church of Christ, the Christian Churches (Disciples of Christ), the Methodist Church, United Presbyterian Church in the U.S.A., the American Baptist Convention and the Evangelical United Brethren Church.



A group of young German Protestants has gone to England to work on the restoration of Coventry Cathedral, which was destroyed by Nazi bombers in World War II and is now being rebuilt at a cost of $3,000,000. The workers are skilled bricklayers, carpenters and craftsmen who belong to the *Aktion Versoehnung* (Action for Reconciliation) set up in Germany after the war. The *Aktion Versoehnung* has already restored a church in France and built a youth center in Holland, a community center in Israel and an international center in Greece. It also was responsible for establishing a complete farm in Norway.

Dr. Reinhold Niebuhr, one of the world's foremost Protestant theologians and a former vice president of Union Theological Seminary, New York, received the American Jewish Committee's American Liberties Medallion for "outstanding advancement of the principles of liberty and equality." Making the presentation at the pioneer human relations agency's fifty-fourth annual meeting was former Sen. Herbert H. Lehman of New York, who hailed Dr. Niebuhr's contribution "to Christian thought, which has been paralleled by active participation in efforts to advance worthy social goals." The Senator said that for the past forty years the emeritus professor of theology and ethics "has been a strong advocate of racial justice whose books have provided a philosophical and theological basis for the promotion of civil rights, civil liberties and social justice."

A timely hymn on spacemen entitled "They blaze a pathway to the moon" is featured in a new song book for children published May 15 by Seabury Press, publishing house of the Protestant Episcopal Church. The hymn was written and copyrighted by Victoria Saffelle Johnson and set to the Ellacombe melody (Wirtemberg 1784) used in the Episcopal hymnal of 1940. Miss Johnson is a staff librarian of Pacific School of Religion at Berkeley, Calif., and a member of the Hymn Society of America. Words of the hymn are:

"They blaze a pathway to the moon,
The heroes of the hour.
They make the outer darkness feel
Man's growing, mighty power.
They move through God's enormous home
Of stars and world and space
Away beyond this earth we know
And still within his grace.
God sees them go; he goes with them,
His thoughts in every mind,
His atoms everywhere, his light,
His breath in all mankind.
How could we go away from God?
To him no place is far,
For God, who made this world of ours,
Made all the worlds that are.

Dr. Paul S. Minear, Professor of Biblical Theology at Yale University Divinity School, has been named first director of faith and order for the World Council of Churches. In the newly created post, he will head both the W.C.C.'s Department of Faith and Order and the commission of the same name. The department's three-man staff has offices at the council's headquarters in Geneva, while the commission consists of one hundred leading representatives of Protestant, Anglican, Orthodox and Old Catholic churches throughout the world. The council's expanding faith and order work deals with doctrinal and organizational differences among Christian bodies searching for Christian unity.

Dr. Minear, a CC clergyman, has long been active in the ecumenical movement and is a distinguished Biblical scholar and author of many religious works.

Church losses from major fires in the United States and Canada showed a marked increase during the past year, according to the National Fire Protection Association headquarters in Boston. In nine fires during 1960, damage to church buildings totaled $3,673,500. For the previous year the loss was approximately $3,000,000, although there were ten major church fires, the association said. In 1958, there were only four such fires, with damage totaling $1,170,000.

What Have I Done?

(Continued from page 18)

wicked gossips and expect to avoid being disliked by our fellow men. Every sin produces its own kind of consequences. The nature of the consequences depends upon the nature of the sin. We cannot deny that sin causes much suffering in human life. G. A. Studdert-Kennedy, a famous British minister, was once called to a London home to visit a little child dying painfully of rickets and debility. The mother, a large woman, was weeping copiously and saying: "It's God's will, it's God's will."

This is what Studdert-Kennedy said about the situation: "I never knew anything that was less God's will than that. The whole business was just smothered in sin and denial of God's will. The cottage in which the child lay was an abominable and shameful place in which no decent animal ought to have been asked to live. The father of the child was syphilitic, and I knew the mother had suckled the child in drink." That child, you see, was the innocent victim of its parents' sins.

Every sin produces its own undesirable consequences. We live within a moral order and we ought to know that all wrongdoing will bring a harvest of undesirable results. But even though that is certainly true, we cannot turn that truth around and say that all suffering is the result of sin.

We must also recognize that some misfortunes come because we live in a law-abiding, orderly world. All of us, Christians and non-Christians, good people and wicked people, live in this same physical universe. The laws of our world affect everyone in the same way regardless of whether we are saints or sinners. God is no respecter of persons. He has no favorites. "Good people strike the ground just as forcibly as wicked people when they slip and fall."

When that severe earthquake struck Agadir last year, everyone inside a building that collapsed was liable to serious injury. That earthquake occurred not because God decided that the people living there were wicked and needed to be punished, but because of the pressures and strains caused by the shrinking of the earth's surface. That tragedy had a purely physical cause. God could not suspend the laws of physics to save a falling child or a skidding car without upsetting the whole universe. If God did that, unbelievable havoc would be caused throughout the whole world. God's laws, imbedded in our physical universe and in our physical bodies, affect all of us alike.

Jesus understood that the processes of nature affect all of us the same way. "God," he said, "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." The laws of nature are fashioned the way they are to make orderly, dependable life possible. If we violate them knowingly or unknowingly we get injured. God never forces us into positions where we can get hurt. We must not identify nature's laws with the personal will of God, our Father.

We must also recognize that some suffering is due to the fact that we live in fellowship with other people. No person lives absolutely alone. "We are," as the New Testament notes, "members one of another" (*Ephesians* 4:25). Our family ties bind us together. Our personal friendships knit life to life. Our economic interests make us interdependent. Our national misfortunes affect every single one of us. Our religious faith unites us. This human fellowship adds to life's joys and enriches our whole human experience in many ways. But this knitting of heart to heart also exposes us to many forms of suffering.

What hurts any friend or relative hurts us. To be bound to other people by ties of affection and love means that when they are ill or suffer, we share their suffering.

We must also face the fact that there are times when God asks us to share with him in the redemption of the world. We cannot dodge the fact that a terrific struggle is going on in human life and history between the forces of evil and the purpose of God. You and I, every single one of us, must choose which side we will support. If we decide against God, we are certain to experience frustration and defeat. If we decide for God, we will have to stand by him loyally. That means that we will always be tempted and allured by the forces of evil to desert God. It may mean that we will be persecuted by evil men. In that case God asks us to stand by him firmly even though it means suffering.

That was why Jesus was nailed to the Cross. That was why Paul suffered imprisonment and execution. That was why Luther experienced persecution. That is what thousands of Christians all through history have done. Jesus warned his disciples that it would be so. "If any man would come after me, let him deny himself and take up his cross and follow me" (*Mark* 8:34).

But that kind of suffering is redemptive. It has produced the greatest saints and heroes of history. They set an example for all of us. That kind of voluntary suffering has won many people to God's side. That kind of costly discipleship God will use in gaining his final and complete victory over evil. I do not know who wrote this poem. It does not directly answer the question "What have I done that suffering should come to me?" but it does suggest the constructive and redemptive value that suffering can be made to yield.

The cry of man's anguish went up unto God,
"Lord, take away pain—
The shadow that darkens the world thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain from the world thou hast made,
That it love thee the more."

Then answered the Lord to the world he had made,
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes, who lift from the flame
White brows to the sky?
Shall I take away love that redeems with a price
And smiles through the loss,—
Can ye spare from your lives that would cling unto mine
The Christ on his Cross?"

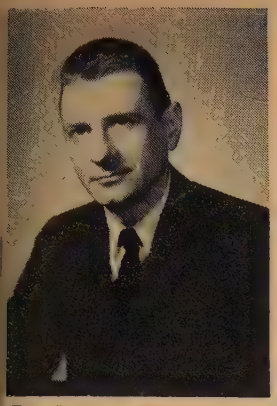
Judson Church

(Continued from page 17)

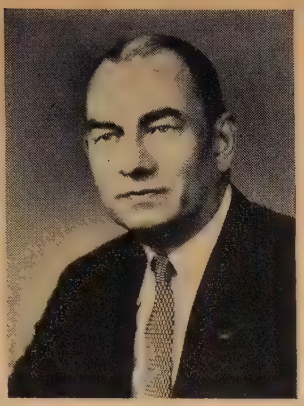
as well as with the American (Northern) Baptist Convention as it had been in the past. It has now voted to join the United Church of Christ.

Growing progressively more knowledgeable about and committed to the Christian faith, the congregation also grew slowly in numbers. Church life began to assume its present form, with the organization of all aspects of the program under either the "nurture" or the "witness" commission. Seeking to maintain a spirit of closeness and common purpose among the members, Judson has found that many kinds of organizations common in Protestant churches seem unnecessary within its church life. Special groups for men, women or young people do not exist as such, since members of both sexes and all ages are involved in virtually every aspect of the church's program. Per capita giving is very high, contributing to the feeling of common participation in a shared concern.

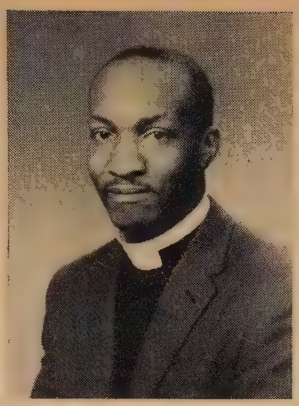
Magazine articles have been written, pictures have been taken, newspaper stories have appeared describing Judson as a "far-out" or "beatnik" church. Yet Judson is not, Howard Moody and the congregation insist, this sort of unusual phenomenon. Its openness to any person who wishes to come, its listening attitude toward the community, its emphasis on seeking further understanding of the faith, its mediating role among groups, its social and political concerns—these central characteristics could be the attributes of any Christian church. Judson Memorial Church sees its task simply as seeking to be Christ's church in life and action in its situation.



Dr. Robert W. Spike



Dr. James E. Wagner



The Rev. W. Sterling Cary

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Is the church competent to make business its business?
Is Christianity standing up to communism?
Does science threaten belief in God?
Can Protestants accomplish anything by speaking to Catholics?

Speaking for the clergy: James E. Wagner, co-president of the United Church of hrist; Robert W. Spike, general secretary for program, Board of Home Missions, Conregational Christian churches; W. Sterling Cary, minister, Grace Congregational Church, ew York City; Eugene Carson Blake, stated clerk, the United Presbyterian Church in ne U. S. A.; Franklin Clark Fry, president, United Lutheran Church; Carl Henry, editor, **hristianity Today**; John C. Van Dyk, Dean, St. Paul's Episcopal Cathedral, Oklahoma City, kla.; Jaroslav J. Pelikan, Professor of Theology, Chicago Theological Seminary; David W. arry, director, New York City Mission Society; and others.

Speaking for the press: Robert Lewis Shayon, **Saturday Review**; Donald Rogers, business editor, **The New York Herald Tribune**; Victor Riesel, labor columnist; Gordon Cole, ditor, **The Machinist**; Emmett Dedmon, managing editor, **The Chicago Sun-Times**; Harold Milks, Associated Press foreign correspondent to Russia and Cuba; Leonard Silk, senior ditor, **Business Week**; Earl Voss, diplomatic correspondent, the Washington, D. C., tar; and others.

Indian Americans

(Continued from page 13)

Through an agreement with the South Dakota Council of Churches, the United Church of Christ has "lend-leased" Mr. Selmser for this important ministry to youth and to their parents.

(6) Continuous efforts are being made in the meantime to upgrade the training of our Indian and white pastors in some twenty-five churches on three Sioux reservations in South Dakota and Fort Berthold, N. D. A board staff member has been giving considerable time to training volunteer teachers in the small Sunday church schools and for released-time religious education. Beginning in January of this year the Rev. Austin G. Engel Jr., the beloved and able former minister of the New Town integrated church, has been giving his full time to counseling with the pastors and officers of the eight churches on the Fort Berthold Reservation.

Periodically we have held conferences between Indian ministers and church officers with state and national staff members to review our progress, discover new needs and resources and determine our course of action for the future. We are beginning to see encouraging results.

(7) There is, in addition to all this, the whole field of public policy in respect to Indian Americans. We have come to realize that what Congress, the Department of the Interior, its Bureau of Indian Affairs and the several state legislatures do can either undermine and negate most of the gains we have achieved by our mission program, or contribute enormously to the solution of the basic social and economic problems.

In 1950 the CC General Council adopted a policy statement that grew out of a consultation with representative Indian and non-Indian people at Sisseton, S. D. This statement was a pioneering attempt to identify those governmental and voluntary actions that would set us on our way toward solution of basic problems.

We know in principle what should be done. In line with these principles we have offered testimony before Congressional committees for or against certain bills and communicated our views to the Department of the Interior and to the Commissioner of Indian Affairs. We have also expressed our views to the South Dakota Legislature.

Successes in this field of endeavor will not be spectacular. There are too many factors beyond our control. The problems are monumental and stubborn after so many generations of demoralization, due to unfair practices and especially to vacillation on the part of the Federal Government. However, we see genuine hope for the future and many good things are happening in the public realm, among the Indians themselves and, we believe, within our churches.

E and R Synod

(Continued from page 11)

that brought us into being as a great nation, has been for many decades a major center in the life of the Reformed Church in the United States and the Evangelical and Reformed Church. The Schaff Building, situated at Fifteenth and Race Streets in Philadelphia and named for Dr. Phillip Schaff, one of the great church historians of all time, is the location of most of the major offices of the Evangelical and Reformed Church. Many delegates who will be coming to the General Synod will be visiting the Schaff Building for the first time and, as they do, will be reminded not only of the past history of the Evangelical and Reformed Church but also of its present vitality.

The City of Philadelphia lies within the boundaries of Philadelphia Synod, which contains eighty-four congregations within its constituency. Of this number twenty-four congregations are situated within the city itself. These churches, by reason of the leadership provided by their pastors and members, have been and continue to be a Christian force in the life of the city. These churches provide strong support for the work of the Philadelphia Council of Churches, which is under the direction of its able executive secretary, the Rev. William D. Powell, a Congregational Christian clergyman. Throughout the years during which the union of the Evangelical and Reformed Church and the Congregational Christian churches has been contemplated there have been only the most friendly relationships between the local churches of the two constituencies. Now as the Third General Synod of the United Church of Christ draws nigh, the Evangelical and Reformed churches welcome the opportunities that will surely present themselves as they and the Congregational Christian churches unite in common endeavor.

Delegates to the Twelfth General Synod, when not engaged in the work of this body, will be finding opportunities to visit the places of historic interest in Philadelphia. They will be able to see firsthand the work of the church in the inner city; they may visit the world-renowned institutions of science and art and they may put their feet on the ground where Franklin, Washington and Jefferson left their mark. Valley Forge, just on the outskirts of the city, will remind them of the sacrifices of their forebears in bringing freedom to this country. They will look to the top of City Hall, just a few blocks from the Schaff Building and from the Bellevue Stratford Hotel, to see a sight familiar to all Philadelphians, the statue of William Penn.

More than a quarter of a million members of the Evangelical and Reformed Church residing in Pennsylvania will welcome the delegates to the General Synod.

May 31, 1961

Report of voting on United Church Constitution

CC CHURCHES

Yes	3,525
No	301
Abstaining	99
Churches Voting	3,826*

*abstentions not included

E AND R SYNODS

Yes	31
No	1

Minister's Job

(Continued from page 14)

those who get too far above the average as well as those who fall too far below it. The three crosses on Calvary illustrated this. And there are prisons in America to confirm it.

There is one more crucial area of the ministry in which many pastors are weighed and found wanting and that is in their role of leadership. Too often today the pastor has been allowed by the church to become the professional carrier-on of religion—and he has sought to secure himself in this position. He has become the one (and the only one) to lead worship, pronounce invocations and dispense "official religion." When the church council meeting or the congregational supper begins, it is the pastor whose task it is to pray. When a community gathering or political convention gets under way, it is the professional cleric who does the honors. But this is a perversion of the New Testament concept of the ministry—the priesthood and prophethood of all believers. It does more than anything else to emasculate the church in its attempt to be in but not of the world.

The pastor's job is to do only those things that cannot be done by lay people. His role is that of "coach"—to be a helpmeet to the congregation, sharing with them his Biblical and theological education and his understanding of God's will, and training and helping them to become responsible members of the body of Christ. He teaches lay people how to pray and then encourages them to lead public prayer. He should offer the public invocation only when other Christians are not present. And in the Sunday worship service it would be good symbolism to include members of the congregation as worship leaders—to read the Scripture, lead in prayer or act as liturgist. In this way the Christian ministry—the common calling of both pastor and lay people—is dramatized to the world. It is also the pastor's job to train his people in community social action so that they may witness effectively in the warp and woof of society, helping to change society where it is in need of change.

One footnote might be entered at this point. It is usually better if the job of "coach" in one church does not extend for too long a period of years. There comes a time when pastor and congregation get too accustomed to each other. Neither stimulates or prods the other. The creative tension between "team" members is lost and no new ways of doing things are tried. When that time comes there is nothing better for both pastor and congregation than to effect a change. The particular ideas and emphases of the pastor ought to be shared with other congregations and the congregation's life ought to be shared with other pastors.

The Christian ministry is the most exciting job on earth. It is a calling in which both pastor and lay people participate. Both pastor and people must possess an inside view of each other. Theirs must be a close-knit relationship that enables them to carry on their mutual task of speaking the Good News, healing men's hurts and alienation and serving as the instruments through which God's forgiving and reconciling love may flow.

Jesus' last command to us was to go out into all the world to witness for him (*Matthew* 28:19, 20). This story will not be complete until another new "inside" story is written—about how the church has gone not only into every geographical area of the world but into every area of life—politics, economics, each social level of society and even international tensions—and proclaimed Christ as Lord so that the kingdoms of this world become indeed the kingdom of God. This is the mutual ministry of both pastor and lay people as they respond to the call of God.

Lay Members' Meeting Set for Philadelphia

SUNDAY evening, July 2, there will be an open meeting for all lay men and women attending the General Council and General Synod meetings in Philadelphia. The event will be held in the Bellevue Stratford Hotel from 7 to 9 P. M. with a fellowship period following. Mrs. Theodore O. Wedel (*see photo*) of Evanston, Ill., and Washington, D. C., former president of United Church Women and vice president of the National Council of Churches, will be the guest speaker. The session will open with group singing and a worship service. All members of Evangelical and Reformed and Congregational Christian churches in the surrounding area are invited to share this special occasion with delegates and visitors attending the denominational meetings in Philadelphia. It is hoped that many from the Pennsylvania, New York and Middle Atlantic areas will make a special effort to share in this first informal joint meeting of lay people of the United Church of Christ.

Mrs. Richard Fry of Philadelphia is in charge of local arrangements for this gathering of lay men and women. The meeting is being sponsored by the four lay agencies in the two denominations that make up the United Church of Christ.

These are the Women's Guild and Churchmen's Brotherhood of the Evangelical and Reformed Church, and the Women's Fellowship and Laymen's Fellowship of the Congregational Christian churches. Within the organizational structure of the United Church of Christ these four agencies will become the Council for Lay Life and Work. The groups have already begun working together on a number of projects of mutual interest. E.C.L.

On flies in the ointment

MARY JEAN IRION

"WHAT DID you think of the speaker?" I was afraid Betty would ask me that on the way home. And she did. He was terrible, but I hated to say so just like that so I hemmed and hawed a little.

"I thought he was terrible," said Betty.

I howled with glee at our rapport and we went on to compare reactions. It was too bad that the speaker hadn't been good, because there was a sizable group at the church to hear him (thanks to "whooped-up" advance publicity). Many people had really made an effort to get there, too. Betty and I had, I know, with hurried dinners and baby sitters and what have you; yet both of us could have spent our evening in a dozen better ways that came very easily to mind.

"But maybe he said something very meaningful to someone there," Betty ventured charitably, and I agreed. It's true we don't all respond in the same way to the same things. But by and large it could honestly be said that the meeting had fallen flat on its face.

These things happen now and then, for the church is not perfect. There is many a fly in the ointment.

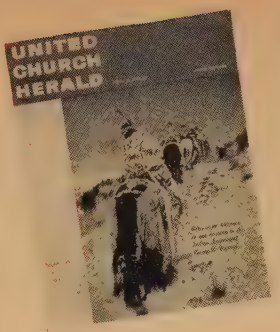
Some Sunday mornings the sermon may be poor, or the whole congregation may be united in sweeping accord that the organist should have been a plumber, or the choir's rendition may be utterly ruined by a dramatic soprano who performs and emotes as if she were singing a solo in Carnegie Hall. Some Tuesdays the brotherhood's offering to the kingdom of God may be no more than a shouting good dartball game, and some Wednesdays the Women's Guild may groan under a gargantuan burden of trivia in the business meeting, and some Fridays the Christian-education committee may be barbed with a little cattiness now and then between Sylvia and Jane and Mary Ann.

He who looks to the church for perfection will be disappointed and will have to look elsewhere. (Where?) For the church, however divinely instituted and centered, has a human character—mistakenly, terribly, beautifully, disgustingly, richly, exasperatingly, wonderfully human. And that's fine with me! Because I have, too. I'm afraid I would be quite unfit for a perfect church.

But have you noticed? God seems to love and use the church with all its clumsy blunders. And that's fine, too. If he couldn't embrace imperfection, what on earth would he do with me? Or with you, for that matter?

I well remember a certain Women's Guild meeting years ago. The theme was "In all things Thee to see." When we sang the hymn that uses those words, something new came alive in me that remains to this day! Let's see, now. Did the soloist's voice crack that afternoon? Were the reports long and tiresome? Funny—I haven't the faintest recollection!

Mary Jean (Mrs. Paul E.) Irion is wife of the Professor of Practical Theology at Lancaster Theological Seminary, Lancaster, Pa.



How to use this issue

MISSION-STUDY GROUPS . . .

. . . will read with interest Galen R. Weaver's stimulating report of what the church has done for Indian Americans (see page 12).

. . . will want to give careful attention to Paul Tillich's statement (page 20), which presents a theological basis for the mission of the church.

LAYMEN AND WOMEN . . .

. . . will get a glimpse "inside" the pastor's life and work from Theodore A. Braun's article (page 14). New tasks for the layman also are suggested.

. . . will take special note of the invitation to attend the La Foret School of Churchmanship (page 19.)

FOR YOUR DEVOTIONAL READING . . .

. . . "What Have I Done?" by E. Jerome Johanson (page 18).

SOCIAL-ACTION GROUPS . . .

. . . will find in Liston Pope's article (page 15) a kind of charter for study and action. The six aspects of Christian bias he describes are suggestive of the kinds of concerns a church fellowship ought to have. The article will help you evaluate your own group's activity.

OF GENERAL INTEREST . . .

. . . is Everett C. Parker's preview of an important milestone in the United Church's life (page 8) and accounts of what will happen at the meetings of the E and R General Synod (page 11) and the CC General Council (page 10), both of which will begin June 29 in Philadelphia.

J.M.B.

UNITED CHURCH HERALD

Catholic Priest

(Continued from page 6)

ing was conducted as an independent act—not as a kind of aside while the priest was simultaneously undertaking another part of the service—was a matter of interest to him. The gifts were carried directly to the altar (not placed half unnoticed upon the floor of the sanctuary) and were there dedicated with prayer, song or the laying on of hands. Thus was the act of offering charged with dignity and made an essential part of the people's worship.

It is of course easy to remark that Father Talafous did not get down to the basic theological and sacramental differences separating Roman Catholics from Protestants. This was not indeed his purpose. He was merely seeking to observe with an open mind certain Protestant procedures that might be of value to Catholics, especially those interested in the Liturgical Movement.

Nevertheless, it is in such discussions as these that the dialogue between Protestants and Roman Catholics goes slowly but wholesomely forward. We Protestants ought to be grateful to Father Talafous and other Roman Catholics who have shown liberal and generous attitudes toward our practices. We rejoice that although Catholics do not often come to our churches they sometimes do and that in this case, at least, a manifestly friendly and sincere spirit was shown. We cannot but be glad, though it must always be in humility and love, when we are told that we may perhaps have something to offer even to so venerable and experienced a body as the Roman Catholic Church.

Deeper Understanding

But should we too not be willing to attend Roman churches from time to time, as well as Orthodox, Friends, Episcopal and indeed those of as many persuasions as we have time for without interfering with our responsibilities toward our own services?

Surely we must be serious and truly catholic in our thoughts on the materials and methods of worship. With humility but with faith and open-mindedness let us not shun the search for a deeper understanding of other liturgical uses than our own. Most of us have quite a bit to learn in this respect; nor dare any of us say that we are at present expressing ourselves in worship in the rich fullness that we ought to cultivate. Let us then attempt to embrace whatever values we may discover in whatever places, so that we may thereby be enabled to attain to ever deeper insight into God's word for us and to give ever wider utterance to our own spirits in the worship of the commonly acknowledged God.

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Christian Bias

(Continued from page 15)

his ultimate self-destruction and to safeguard the community. Certain social institutions such as the state may serve to restrain man's egoism. But they also stimulate it and hence all political and economic institutions must be continually subjected to moral discipline.

These are some of the affirmations of the Christian faith so far as belief is concerned. Particular individuals or groups of Christians have weighted these doctrines differently during the centuries, but when any individual or group has repudiated them he has generally been regarded as heretical with good reason. Even the noncreedal churches have recognized that Christianity has a distinctive view of the universe, of man and of history.

Many other aspects of Christian belief might be discussed. But our primary interest here has to do with Christian bias so far as action is concerned. The following aspects of that kind of bias may be suggested:

(1) The Christian bias requires action in and through the church. Christian individuals have their responsibilities but individual conduct cannot relieve the church of its mandate to act on its own behalf. Nor is the church merely a collection of individuals. It is itself a historical reality and it shapes individual lives as much as it, in turn, is influenced by individual members.

Christianity has insisted through the centuries that the church, whether in the form of the local congregation, the monastic order, the denomination or Christendom itself, has serious responsibilities in the world. The degree to which the church has been called to social action has varied from age to age but the imperative has always been present in some degree. The earliest Christian community acted collectively in order to meet the needs of certain members. Monastic orders were profoundly concerned in many instances with social institutions, with alleviation of the lot of the poor and with other social programs. John Calvin made church and community virtually coextensive, so that the church was involved in all sorts of community affairs.

In short, the doctrine of sheer individualism in Christian social responsibility is so recent and out of harmony with Christian experience through the ages that it deserves to be called a latter-day heresy. Individuals must act, but the church must also act in whatever way seems most appropriate.

(2) The Christian bias requires support, in general, of the poor and oppressed. This does not mean that the poor and oppressed are always right or that God has no concern for the rich and powerful. But God

s no respecter of persons and he does require that men love their neighbors and seek to live in righteousness and equity with each other. This means that those who have less than they need, whether of physical possessions or opportunities, deserve Christian support so long as others have more than they can reasonably use. The Christian bias is in favor of the disadvantaged.

(3) The Christian bias is in favor of peace among men. Many Christians, perhaps most, have accepted the mournful necessity of violence to restrain human avarice and sin. Peace is not a Christian value to which all other values must be sacrificed. But it is, all told, incomparably to be preferred to war, and violence can be justified only as it leads to greater justice and peace in the world. Christian faith teaches that men are created to live in concord with one another, and from the days of the Old Testament prophets the desire for peace has been central in Christian history.

Recent Struggles

(4) The Christian bias favors order and government among men. It has opposed both anarchy and what is now called totalitarianism. One of Christianity's first battles arose from the demand for worship of the Roman emperor, and its most recent struggles have been against sheer individualism on the one hand and regimentation on the other.

Most Christians have believed that the state is in some sense ordained of God although it is always in danger of arrogance and presumption and must be restrained. The latter-day anarchists who oppose all governmental action in the name of Christian freedom are far more eccentric than they suppose. Christianity has characteristically believed that the state can be used as an instrument for order and justice, and a purely negative view of the state is out of harmony with this tradition.

(5) The Christian bias requires brotherhood among men and therefore opposes artificial and compulsive segregation of all sorts whether of class or race.

(6) The Christian bias rejects absolute loyalty to any particular economic or social institution. Christianity is not to be identified with any particular economic system, whether capitalism, the cooperative movement, socialism, communism or any other. It is profoundly dedicated to economic justice and order but not to any one form of achieving these. Every system is to be judged by Christian standards that transcend it and the judgment is likely to issue in commendation of some aspects of the system, condemnation of some and indifference to others. The Christian faith has universal standards that can help any system to judge itself more honestly and to achieve its greatest possibilities.

Ohio Laymen Hold International Seminar

National and state leaders of the Congregational Christian churches met with fifty Ohio laymen the last week in May for a three-day international seminar. It was the first such meeting to be held in the state by the Congregational Christian churches.

Scene of the seminar was Camp Akita in Lancaster, Ohio, operated by the First Community Church of Columbus. Sponsors were the American Board for Foreign Missions and the Ohio Laymen's Fellowship. The theme of the meeting was "World concerns of American Christians."

George C. Grant, an American Board missionary recently returned from Southern Rhodesia, discussed the question "Is the white man through in Africa?" Prakasam R. Guruswamy, a fourth-generation Christian leader from India, spoke on "What is India's role in the world-wide power struggle?" The Rev. David M. Stowe, educational secretary of the American Board, took as his topic "Why missions?"

Dean of the seminar was the Rev. Ralph R. Shrader, Boston, project secretary of the CC Missions Council. His talk at the opening session on "How do we become more mature as Christian world citizens?" set the stage for the discussions that followed. Henry M. Betts of Austinburg, Ohio, president of the Ohio Laymen's Fellowship, served as associate dean of the seminar.

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OBITUARIES

MERRITT W. BROWN of Easton, Pa., elder emeritus of Christ Church (E and R), Bethlehem, Pa., died April 28 at the age of 58. He was organizer of the Bethlehem Council of Churches and a past president of the Northampton County Christian Endeavor Association. He served as chairman and vice president of Christ Church consistory and was general chairman of the building committee, which completed construction of a new church and educational facilities last year. He represented East Pennsylvania Synod at the E and R General Synod in 1959 and at the Second General Synod of the United Church of Christ.

Mr. Brown was acting principal of Nitschmann Junior High School and president of the East Pennsylvania Junior High School Association. Surviving are his widow and two sons.

Word has just been received by *United Church Herald* that THE REV. AUGUST E. HAMMANN, a retired E and R minister of Sheboygan Falls, Wis., died December 31, 1960, at the age of 95. Educated at Mission House College and Mission House Seminary, Plymouth, Wis., he was ordained to the Christian ministry in 1899. Mr. Hammann served churches in Iowa, Michigan, Nebraska and Wisconsin. His widow, a son and a daughter survive.

THE REV. DONALD P. HURLBURT, 90, a retired Congregational Christian minister, died May 7 in Westminster, Vt.

Born in Poultney, Vt., he was a graduate of Middlebury College, Middlebury, Vt. He was ordained in the Christian Church in Eastport, Me., and served churches in Maine, Pennsylvania, Ohio, Vermont and Massachusetts. His last pastorate was the First Christian Church of Bangor, Me., which he served for twenty-seven years. He was minister emeritus of that church at the time of his death.

Mr. Hurlburt also served as field secretary for the Maine Christian Conference, as secretary of the Christian Camp Meeting Association, Craigville, Mass., and on the board of directors of the New England Christian Convention.

He is survived by a daughter; a son, the Rev. Roderic W. Hurlburt, minister of the Congregational Church of Gorham, N. H.; five grandchildren and five great-grandchildren.

MRS. EVELYN SCHWAB KAEFER, wife of the Rev. Paul C. Kaefer, pastor of St. Paul's Church (E and R), Columbus, Ohio, died April 2 at the age of 67.

Following their marriage in 1919, Mr. and Mrs. Kaefer served two churches in Ohio before going to St. Paul's, where they ministered for thirty-three years. Mrs. Kaefer is survived by her husband, a son and a daughter.

MRS. SARAH KUECHERER of Milwaukee, Wis., widow of the Rev. Gottlob Kuecherer, an E and R clergyman, died May 4 at the age of 84. Before his death in 1943, her husband served churches in Wisconsin, the last being the former Glaubens Church, Milwaukee. She is survived by a son and a daughter.

THE REV. LUTHER ESTEL STONECIPHER, a retired CC minister, died April 29 in Lake Geneva, Wis. He was 68 years of age.

Born in Marion County, Ill., he was a graduate of Central College, Fayette, Mo., and Yale University Divinity School, New Haven, Conn. He taught school for a number of years before entering the ministry.

Mr. Stonecipher served churches in Connecticut and Wyoming before going to Wisconsin, where he had pastorates at Hillsboro and Sturgeon Bay. From there he went to Illinois, returning to Wisconsin for a final pastorate at Tomahawk and Tripoli from which he retired last year.

Mr. Stonecipher is survived by his widow and one son.

Word has just been received by *United Church Herald* of the death of THE REV. LOUIS S. THOMPSON, minister of the Pilgrim Congregational Church, Canaan, Conn., on February 4. He was 45 years of age.

Before going to Canaan Mr. Thompson served churches in Massachusetts: Raynham, Middleton, Monson, and Pinehurst in Billerica.

He held degrees from Tufts University, Medford, Mass.; Bangor Theological Seminary, Bangor, Me.; and Springfield College, Springfield, Mass. His widow, parents, a son and a brother survive.

DR. CALVIN P. WEHR, a retired E and R clergyman of Salisbury, N. C., died April 24 at the age of 91. A graduate of Ursinus College and Ursinus Seminary, Collegeville, Pa., he was ordained to the Christian ministry in 1898 and served three charges in Pennsylvania before his retirement in 1937. A daughter survives.

THE REV. CARL JACOB WEIDLER, pastor of St. John's E and R Church, Nashua, Iowa, died May 15 at the age of 69. A graduate of Mission House College and Mission House Seminary, Plymouth, Wis., he was ordained in 1919.

Following pastorates in three E and R churches in Canada, Mr. Weidler served churches in Kansas, Nebraska and Iowa. His widow, four sons and two daughters survive.

Church and Ministerial RECORD

E and R Address Changes

BAWEL, CHARLES A., Weimar, Tex., to Greenville, Pa., administrator of St. Paul's Children's Home and Home for the Aged.

ENDREI, FRANK A., 625 E. Forty-seventh St., Gary, Ind., (change of residence).

FITZ, GEORGE S., Chambersburg, to 15 S. Fourth St., Youngwood, Pa., pastor of First.

KOLLATH, KARL B., 3759 Quante Ave., Cincinnati 11, Ohio, (change of residence).

MEIER, HENRY J., Lenoir, to Route 8, Lexington, N. C., pastor of Beulah.

MILLER, RUSSELL F., Newton, Iowa, to 309 W. Clay St., Collinsville, Ill., co-pastor of St. John's.

NOFFKE, WALTER W., 1003 S. Russell St., Champaign, Ill., (change of residence).

SCHAFALE, HERBERT M., 1317 Camp Jackson Road, East St. Louis, Ill., (change of residence).

SIEGLE, JOHN G., Faribault, Minn., to 222 N. Elm St., Monticello, Iowa, pastor of Evangelical and Reformed.

STROETKER, JOHANNA W., 1206 S. Hutchins St., Apt. 2, Lodi, Calif., (change of residence).

CC Calls

ALEM, WARREN, to Emmanuel, Egg Harbor City, N. J.

ANDERSON, JOHN F., Barnet Parish, Barnet, to Vergennes and New Haven, Vt.

ANDERSON, ROBERT, to assistant, Hardwick Regional Parish, Vt.

BARNES, GEOFFREY, to interim, Community, North Miami, Fla.

BIGHAM, KYLE, to Clintonville and Embarrass, Wis.

BRODSKY, ROBERT P., to Dudley, Mass.

BRUSH, STUART C., to Sayles Memorial, Saylesville, R. I.

BRYANT, JAMES R., to First, Somerville, Massachusetts.

BUTT, GEORGE, Nazarene, to Cambria, Lockport, N. Y.

CARMACK, L. FLOYD, Pleasant Grove, LaFayette, and Antioch, Roanoke, Ala., to United, LaGrange, Ga.

CEBIK, RONALD J., to assistant, First, Danbury, Conn.

CLARK, DEENE D., to associate, First, Amherst, Mass.

CLAUSSEN, RUSSELL G., campus minister, University of Massachusetts, to North Amherst, Mass.

COUSINS, WILLIAM A., to South Norfolk, Va.

DAVIS, FELIX M. JR., Kensington, to Second, Manchester, Conn.

DICKERSON, HERBERT W., to South, Dennis, Massachusetts.

DIEDE, RICHARD R., to Faulkton, S. D.

DUNCANSON, RICHARD W., associate and director of religious education, Second, Bennington, Vt., to director of religious education, Plymouth, Framingham Center, Mass.

DUNN, ROBERT R., teacher, Maunaolu College, and Laupahoehoe, Paia, Maui, Hawaii, to First (Hillside), Dracut, Massachusetts.

DURETTE, DONALD, student, to Pleasant Valley, Osceola, Ind.

GACKLE, HUGH E., First, Belle Fourche, S. D., to associate, First, St. Louis, Mo.

HAMMOND, BENJAMIN T., Federated, Milbridge, Me., to Bethany, Bridgeport, Conn., July 15.

HARPER, CHARLES H., to assistant, Eliot, Newton, Mass.

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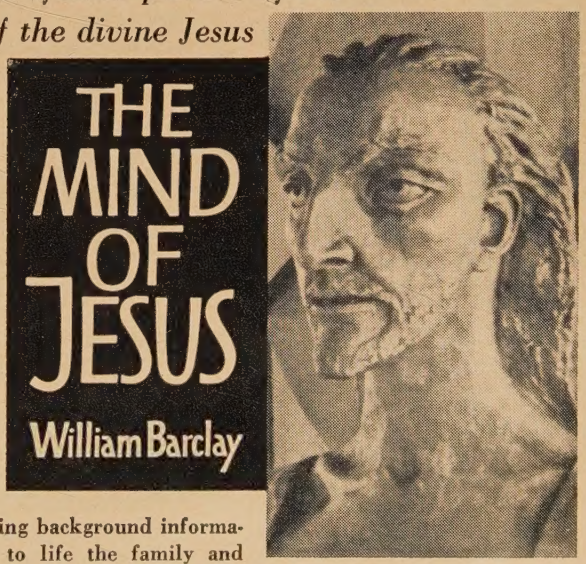

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SMITH, ROGER K., Sunol, to associate, Community, San Carlos, Calif.
SWANSON, JOHN, Temple, to Mexico, Me.
SYMONS, HAROLD Y., to assistant, Pilgrim, St. Louis, Mo., July 15.
TATRO, DONALD E., Groveland, Mass., to First, Milton, Mass., September 1.
THOMAS, GEORGE, Methodist, Coronado, Norfolk, Va., to St. Mark's, Roxbury, Boston, Mass.
WEAVER, HENRY C., First, Richland, to Macedonia, Braselton, Ga.
WHYTE, JAMES R., to Bridport and Shoreham, Vt., August 1.
WILKINS, LAFAYETTE T., to Lakeview, Burlington, N. C.

CC Resignations

CALLAHAN, CHARLES C., Black Forest Community, Colorado Springs, Colo., July 1.
COLE, JORDAN D., Federated, Putney, Vt.
EDGAR, ROBERT A., Community, Glenview, Illinois.
HALLOCK, RAYMOND T., Mapleton Park, Brooklyn, N. Y.
HARGIS, RONALD L., Penngrove, Calif.
HOLLAND, R. THEODORE, First, Colorado Springs, Colo., September 1.
LUTMAN, THOMAS B., Sheldon, Iowa, to retire.
MAC DUFFIE, MALCOLM A. SR., Waterville, Me., one-year leave of absence for travel, September 1.
SHARKEY, FORREST B., Holy Cross, Hilo, Hawaii, to return to Montana.
SMITH, GEORGE H., Osceola and Redfield, New York.
SMITH, JAMES A. JR., North Street Union, Hillside, Medford, Mass., to teach at Hood College, Frederick, Md.
TREBER, ERNEST, Plymouth, Dunkirk, Ind.
WARD, JOSEPH II, Olivet, Livingston, N. J., September 1.
WATT, TREVOR, Pilgrim, Bronx, N. Y.
WELLMAN, COE R., Elmhurst, N. Y., to retire, September 1.

CC Ordinations, Recognition, Installations and Dedication

BRYANT, JAMES R., ordination, Second Church in Newton, West Newton, Mass., May 14.
COOK, LEONARD A., recognition and installation, Wabash Church, Celina, Ohio, May 7.
CURTIS, NEWELL H. JR., ordination, First, Plympton, Mass., April 23.
DOWNEY, WILLIAM B., installation, Community Congregational, Longville, and Mason Memorial, Remer, Minn., February 12.
KERR, MILTON R., installation, Ada, Minn., June 4.
WADE, KENNETH E., installation, First, Eaton, Ohio, May 7.
WASHINGTON, D. C., First, dedication of new sanctuary, May 14.

E and R Installations

ACHTERMANN, ARIEL H., Bern, R. D. 1, Leesport, Pa., May 7.
KIM, JOSEPH M., Trinity, Scranton, Pa., May 7.
POETTER, HOWARD H., St. Paul's, St. Marys, Ohio, May 7.

Received into E and R Membership

FAITH CHURCH, Warren, Mich., by Michigan-Indiana Synod, May 1.
BETHEL UNITED CHURCH, Portland, Ore., by Pacific Northwest Synod, May 2.
CARMEL CHURCH, Salem, Ore., by Pacific Northwest Synod, May 2.
MAYFLOWER UNITED CHURCH, Tacoma, Wash., by Pacific Northwest Synod, May 2.

Newly Vacant E and R Pulpits

Mercersburg Synod—St. John's, Chambersburg, Pa., (associate pastor).
Pittsburgh Synod—Bethany, Butler, Pa.; Trinity, New Kensington, Pa.
South Illinois Synod—Hecker-Floraville Charge, Ill.
South Indiana Synod—Mulberry-Frankfort Charge, Ind.
Southwest Ohio Synod—Hope, Dayton, Ohio.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC *Arrivals from the Field*

During April and May:

In Boston: The Rev. and Mrs. Charles P. Blakney of the Rhodesia Mission, for furlough with their four children. Located in Chikore, Southern Rhodesia, the Blakneys' service is church centered and includes counseling and leadership training.

Miriam D. Brown of the Madura-Ramnad Diocese, for furlough. Miss Brown is the business manager at St. Andrew's Girls' High School in Ramnad, South India.

Mrs. Robin L. Markham and four daughters of Dondi, Angola, Portuguese West Africa.

Mrs. William L. Nute Jr. of the Near East Mission, for furlough. Dr. and Mrs. Nute serve in Ankara, Turkey, where Dr. Nute is co-director of the Social Pediatrics Program of the Children's Hospital of the University. Mrs. Nute assists in planning the program of volunteer workers at the hospital. Dr. Nute is on a preventive medicine study trip in the Far East and will arrive on the West Coast on June 17.

In New York: Elizabeth Boehr of the South Africa Mission, a home economics expert who served a short term at Inanda Seminary, near Durban.

Mrs. William P. Tolley and three children of Lobito, Angola, Portuguese West Africa.

CC *Departures for the Field*

During April and May:

From Boston: Lenore M. Paulsen, Flandreau, S. D., under appointment to the South Africa Mission for a three-year term as home economics teacher at Inanda Seminary, near Durban.

Mr. and Mrs. Arthur H. Whitman Jr., of the Near East Mission, returning to Istanbul after a short furlough with their two children. Mr. Whitman is mission treasurer and business agent.

From London, England: Dorothy G. Appleby, S.R.N., of Ceylon, returning from furlough to initiate medical work at the rural level at Navajeevanam (Paranthan), an isolated area in northern Ceylon.

CC *Birth*

May 10, 1961. To Dr. and Mrs. Jack Ross Brown of Near East Mission, a son, Craig Kendall, at the Azariah Smith Memorial Hospital in Gaziantep, Turkey.

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